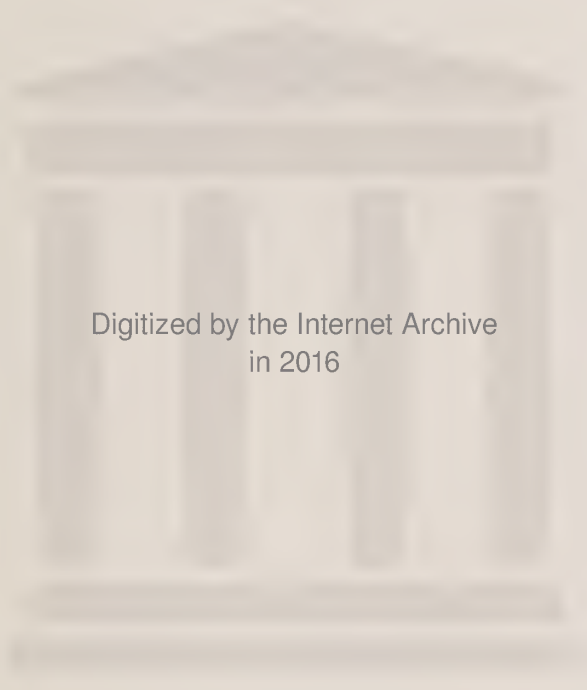




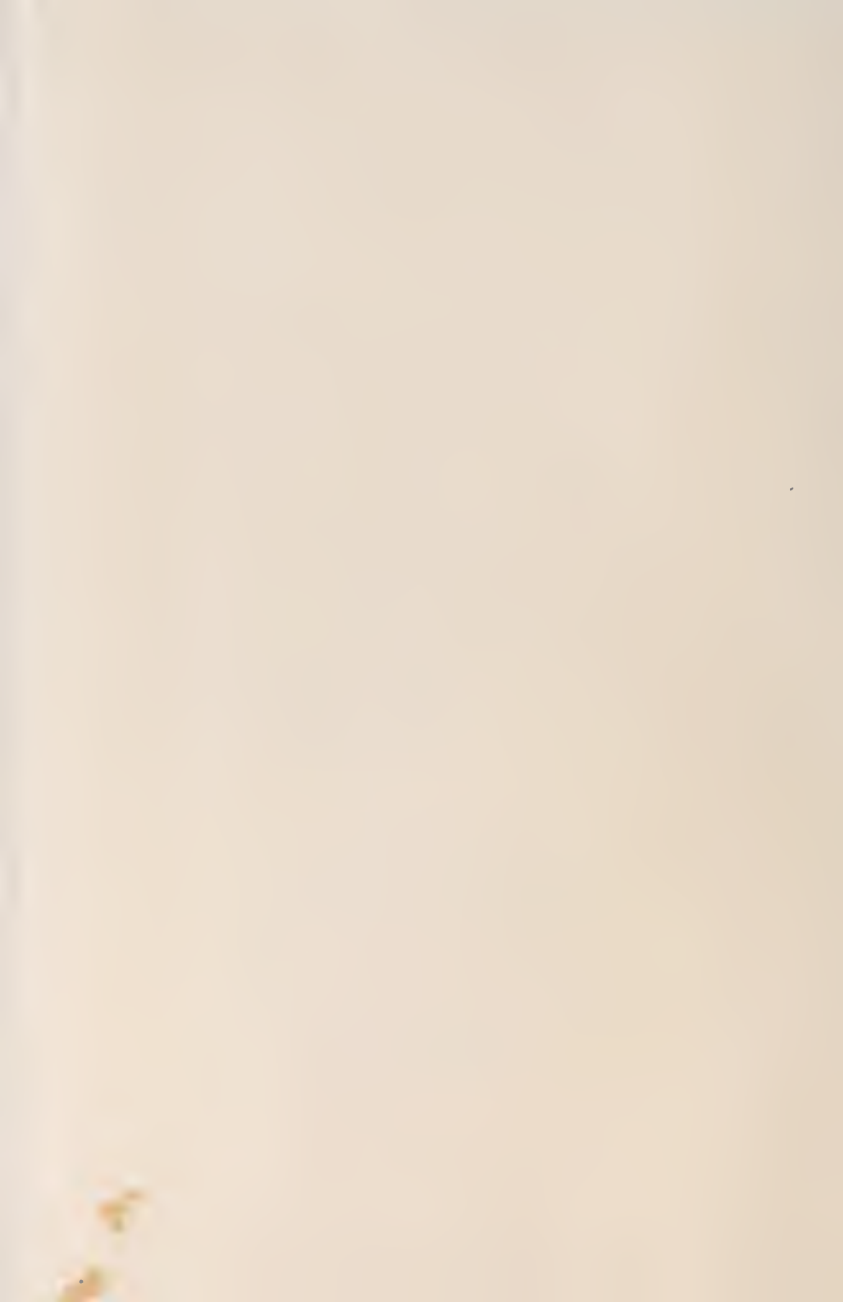
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The Indian clerk





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THE INDIAN CLERK.

HIS TEN STEPS TO LONG LIFE,
SUCCESS, USEFULNESS AND HAPPINESS;
HERE AND HEREAFTER.

FIRST EDITION, 3,000 COPIES.

M A D R A S :
THE CHRISTIAN LITERATURE SOCIETY.
S. P. C. K. PRESS, VEPEERY.

1895.

Price 4 As. ; Post-free, 5 As.

27. Like a sow that was washed by
the wallowing in the mire -

31 no ⁽²⁾ wisdom no ⁽¹⁾ reputation, nor
hardly any worth will secure a man
against - Drunkenness -

S. Gillespie
November, 1977

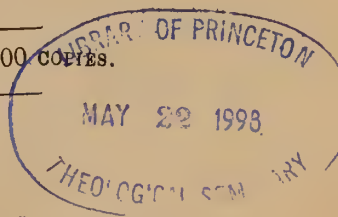


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(lot = the assam blage; set of me)

THE INDIAN CLERK.

INTRODUCTION.

The word *clerk* has a curious history. It comes from the Greek *kleros*, 'lot.' From this was derived *clergyman*, a Christian minister. Some suppose that this arose from the fact that the first were appointed by lot. In Europe, about eight centuries ago, the clergy were the only men in any nation that were educated. In England at that time clergymen were exempted from trial by civil judges. This was called "benefit of clergy," a privilege which was extended to all laymen who could read. It was afterwards modified, and finally repealed.

The word *clerk* is now applied to all persons who use the pen in public or private employ. There are clerks in Government offices; merchants, lawyers, shopkeepers, and others, often have clerks in their service.

The number of clerks in India must be reckoned by lakhs. If collected, they would form the largest army that ever took the field in India. They are generally married and have families, thus influencing a number greater than themselves.

Clerks render important service. Without them business would soon come to a standstill. Those in public employ have been compared to "the brazen wheels of the executive which keep the golden hands in motion."

Clerks may be considered to belong to the middle classes of society, holding a place between the rich and the poor. All are, to some extent, educated; some are university graduates. From their large number and position, the welfare of the empire is affected by them in no small degree. They may exert a powerful influence for good, or they may be content to float like dead fish in the stream of Indian

society, helping to perpetuate all its evils. The object of this little book is to show them how they may prolong their lives, promote their success in their profession, increase their own happiness and that of their families, as well as benefit their countrymen.

The Great Teacher says, "Unto whom much is given, of him shall be much required." More is expected from educated men than from the ignorant. They are bound to set a good example to those who have not been so favoured, and to be the leaders in every good movement.

APPOINTMENT AS CLERKS.

Examinations.—Clerks in public offices have now generally to pass certain examinations before appointment. These are so varied that no account of them can be attempted. Nothing can compensate for ignorance of the subjects, but certain directions may be given which will enable candidates to make the best use of the knowledge they possess, and guard them against fatal mistakes. Such will be found in the little publication mentioned below.*

Applications.—Advertisements for clerks frequently appear, and many are thus appointed. A few hints may be given to candidates.

The following cautions should be borne in mind:—

"In writing letters applying for appointments, people in India often use language intended to flatter the person addressed. Now a moment's reflection should teach any one that when a man has an appointment in his gift, he will give it to the one he thinks best qualified to discharge its duties. Having capacity to flatter, or being very poor, or having had disadvantages in regard to education, or having many persons depending on you for support, is not a qualification for the appointment you seek. On the contrary, the mention of these things in an official application would only convince a sensible man that the applicant has no right perception of the qualifications requisite for the office sought. Nor is it the benevo-

* HOW TO PASS EXAMINATIONS, 8vo. 29 pp. $\frac{1}{2}$ Anna, with postage, 1 anna. Sold at the Principal Tract Depôts in India.

lence of the person addressed that makes him confer the appointment on any one. He appoints some one because this cannot be done without; and he appoints the candidate he thinks best qualified. What you should aim at therefore in an application is, to show how well you are qualified to discharge the duties of the position; and all references to the disposition of the person addressed or to your own poverty should be carefully avoided. In a begging letter, personal troubles may be set forth, for these form the very grounds of the petition; but to beg while one may earn is simply shameful.*

Another mistake is for applicants to express "perfect satisfaction" with their own attainments. "Let another man praise thee, and not thine own mouth."

A few examples of applications are given in the little work mentioned below.

The principal facts should be stated modestly and clearly, in a brief business-like respectful way. The paper used should be good, but plain and clean. Particular attention should be paid to the handwriting: it should be legible, avoiding both a school-boy style and flourishes. The paper on which the advertisement was seen should be mentioned, and all the particulars required should be given. The writer's name should be written in full at the end very clearly, and his address should be added.

Applications for employment are generally accompanied by testimonials or references. The originals of testimonials should never be sent along with applications: only copies of them in full, and without any alteration whatever. The originals must be retained for future use or reference: neglect of this may lead to their loss.

As a general rule, the shorter the application the better, and the more likely to be successful.

In advertisements, "apply" means that personal application must be made at the address specified. If the advertisement runs, "address," a written application is required, and personal application is not wanted.

Instead of answering advertisements, applicants may

* From *The Letter Writer*, published by Mr. A. T. Scott, Book Depot Madras, 16mo. 48 pp. 2 Annas.

advertise for situations. In such a case the form of the advertisement should be drawn up by a person who understands such matters.

Influence and Patronage.—Situations are often procured through relatives and friends, but those obtained by personal merit alone are more satisfactory.

Public and Private Clerks.—In public offices appointments are more secure, and work is more defined. The office is generally considered to be for life, subject to good behaviour. Private clerks may be dismissed at the pleasure of their employers, subject, except for gross misconduct, to the notice usually measured by the periodical payment of the salary. In private offices promotions depend upon the will of the superiors; employment may also be lost by changes in business. A clerk must bear such contingencies in view, and act accordingly.

The Ten Steps to Long Life, Success, Usefulness, and Happiness, will now be noticed in turn.

FIRST STEP.

GOOD HEALTH.

GOOD HEALTH is essential both to success and happiness. A sickly clerk, who may be absent when he is most wanted, and who even when present can only work feebly, is of little value, and is not likely to be retained. Herbert Spencer says that “the first requisite to success in life is to be a good animal”—to be strong and vigorous. Without health, a king may be miserable in a palace.

Some suppose that sickness comes of itself. This is a mistake. When we get ill, there is some reason for it. Others think that it is sent by God, and all that we have to do is to submit. It is true that nothing can happen to us without God’s permission; but our Father in heaven wishes us to be healthy and happy, instead of being sick and miserable. When we get ill, it is generally because something has been done which He did not wish us to do. More than half the sickness in the world is *preventable*, or

might be kept away by the use of proper means. If the people of India took sufficient care, they would not have half the attacks of fever from which they now suffer, and they would add several years to their lives.

Birmingham, in England, and Madras have about the same population; but twice as many people die every year in the latter as in the former. Two or three centuries ago, the mortality in English towns was as great as it is now in India; but through improved sanitation, deaths are now much less numerous. The average length of life has been doubled. The same results would follow in India; but at present, as a Madras poet sings,

“Sanitation is a botheration
To the Tamil Nation.”

Some of the essentials to good health will now be mentioned.

1. *Pure Air*.—This is the first requisite. We can live several days without food, but we die in two or three minutes if kept without air. Every student is familiar with the story of the Calcutta Black Hole. One night, 146 men were shut up in a prison. Next morning, when the door was opened, only 23 could stagger out: all the rest had been suffocated. Though few persons die in a night, in the above manner, many are rendered feeble and sickly from want of fresh air. Every time we breathe, we consume a part of the air which supports life, and give out a poisonous kind of gas. The air we breathe should therefore be allowed to escape, and fresh air should be admitted. Most native houses in India are badly ventilated. Bed-rooms are often small; frequently they have only one little window. It is also a common practice to crowd bed-rooms with boxes and other articles, still further diminishing the quantity of air. Many persons when they go to sleep wrap a cloth over their head, which impedes breathing.

Generally it is hurtful to sleep with the wind blowing upon us; but if we wish to be vigorous, we must secure a sufficient supply of pure air.

2. *Pure Water*.—The people of India are much better acquainted with the need of pure water than of fresh air.

When a person gets unwell on going to another district, he generally says that the water disagrees with him.

A great deal of sickness is caused by using impure water. People often bathe and wash clothes in tanks whose water is used for drinking purposes; even cattle are allowed to go into them. The water of tanks which dry up or get very low in the hot season, is unwholesome. Excellent drinking water can often be obtained by digging a well close to a low part of a tank. The water is purified by draining through the earth.

Decaying vegetation is a fruitful cause of fever. Trees and bamboos should not be allowed to overhang tanks and wells, as their leaves fall into the water, and render it unwholesome. Water on which the sun does not shine is generally not good. Wells in towns often contain bad water. Impurities from drains, &c., find their way into them, causing fever of the worst description.

When good water cannot be obtained, it should be *boiled*. This destroys the fever poison which it contains. The Chinese who seldom suffer from fever, never drink *cold* water; it is always hot, and generally made into tea. Fever in India would be greatly reduced by the above simple means.

3. *Wholesome Food*.—Part of the food we eat serves as fire to keep the body warm; part forms flesh to give us strength. Rice, sugar, and oil are excellent for warming the body, but they contain little flesh-forming substance. Wheat, flesh, fish, and especially the pulses, as peas and dhal, give much more muscle. A mixed diet is best. Sweetmeats and large quantities of ghee, are unwholesome. They produce a soft, flabby flesh, and are one of the chief causes of diabetes from which so many Indians suffer. This diet would do much less harm if it were accompanied by plenty of open air exercise. In this way the fat would be, as it were, burnt up. But rich Indians are tempted to eat freely, and the more corpulent they become, they are the less inclined to take exercise.

Unripe and over-ripe fruit are both injurious. Cold rice, often eaten in the morning, is apt to ferment and become

unwholesome. Special care is necessary about food when any epidemic prevails.

Meals should be taken at fixed times, and nothing should be eaten between them. No more food should be taken than the stomach can digest properly. Any excess overloads it, and is apt to cause disease.

Pure water is the best drink.

4. *Cleanliness*.—The skin is full of innumerable little drains to carry off waste matter from the body. Dirt chokes their mouths, and the waste matter cannot escape properly, causing itch and other diseases. Daily bathing is an excellent habit. Clothes and beds should also be kept clean. Waste matter from the body sticks to the dress, pillows, &c. If rubbed against the skin, it goes into it, and injures the health.

Many deaths are caused by want of cleanliness. Stinking drains and heaps of filth are often close to houses; cattle and goats are sometimes kept within the house compound. Plantain skins, &c., should never be flung near the house. When the refuse cannot be taken away at once, it is a good plan to keep it in an earthen vessel, with a tightly-fitting cover, which should be emptied every night or morning.

A disagreeable smell is a sure sign that something is wrong. Never rest satisfied until it is removed.

It has well been said, *Filth is the Mother of Sickness*.

5. *Bathing*.—The effect of bathing depends upon its mode. Dr. Thomson says, "The ablutions which Hindus may be seen performing perfunctorily by the side of the tank or well, are, as a rule, more productive of fever and chest diseases than personal cleanliness. In the cold season the practice of standing exposed to a biting wind for some time, and subsequently donning partially saturated garments leads to much disease." It is a bad custom to walk home in the sun from a bath with wet clothes.

Pure water should be used. It is thought that guinea-worm finds its way into the body from bathing in dirty water. The body should, if possible, be cleaned with soap, and after it has been well washed, rubbed dry with a

rough towel. Plain soap is better than cheap scented soap. The rubbing is an important part, freshening the skin. Towels should be clean, or the benefit will be lost in a great measure.

6. *Regular Exercise.*—This is essential to vigorous health. Through exercise the blood is better purified. A person walking takes in about three times as much air as when sitting. The appetite is increased, and the food is better digested. The inactive rich man needs sauces and spices to encourage him to eat; after good exercise, especially in the open air, plain food is eaten with relish. Plenty of food, well digested, increases the supply of blood.

Clerks may generally have outdoor exercise by walking to and from the office. In addition, it is well to devote a little time daily to gymnastic exercises which call into play other sets of muscles than those which are brought into exercise by walking.

The chest is of great importance. Persons with narrow chests are liable to consumption. It may be expanded so as to receive more air and purify the blood better by taking 8 or 10 long breaths, keeping the lungs full for a time, and then slowly expelling the air. While doing this, the body should be kept perfectly straight.

The arms should also be exercised. Bring them forward at full length with the palms together, and then throw them vigorously back, trying to touch the backs. At first this will seem impossible, but after a few days' practice it can be done. Do this from 25 to 50 times.

The arms may also be swung round in different directions. If weights are held in the hands, the value of the exercise is increased.

Instead of lounging in the verandah, let a portion of every day be devoted to exercises like those described.

5. *Precautions against Fever, &c.*—Every care should be taken to get good water: If this is impossible, it should be boiled. Warmer clothing should be worn during feverish seasons of the year, especially at night, and during changes of the weather. This is a great safeguard. Exposure to the night air, to draughts and chills should be avoided. The

body should not be weakened by over-fatigue or long fasting. Damp feet, sitting in wet clothes, and profuse bathing when weak, are all injurious. Quinine is a great preservative against fever.

To guard against cholera, use only wholesome food. Avoid unripe or decaying fruit, raw vegetables and articles difficult of digestion, known to be liable to cause purging. The water should be pure. The clothing should be warm. A flannel belt round the bowels is a great protection.

For further directions, see the "Pice Papers" mentioned below.*

6. **Posture at Work.**—This is of considerable importance. A clerk should set upright, and not allow his chest to touch any part of the desk. Disregard of this rule, brings on a habit of stooping which contracts and weakens the lungs, leading sometimes to consumption.

Other essentials to good health will be noticed hereafter.

SECOND STEP.

SUFFICIENT EDUCATION.

The chief branches may be briefly noticed.

English.—Business is now largely conducted in this language. A good clerk should be able to write a letter in simple English, free from mistakes in spelling, in accordance with the rules of syntax, and properly punctuated.

Spelling.—A clerk should be able to spell correctly. Mistakes under this head are certain proofs of a defective education.

Spelling was formerly taught in English schools by requiring the pupils to commit to memory long columns of words from Mavor or Carpenter. Words were strung together without any other connection than that they contained the same number of syllables. What was thus

* *Fevers: their Causes, Treatment, and Prevention. Cholera and Bowel Complaints.* Each $\frac{1}{2}$ Anna. Sold at Book Depôts. Still fuller information will be found in *Sanitary Reform in India*, 55 pp. 2 As.

learned was speedily forgotten, and often children, who could spell words orally, made gross mistakes when they attempted to write them. This system has been exploded. The whole proceeded on a wrong principle. Spelling should be learned through the *eye*, not the *ear*. Learning by heart columns of words without writing them, is a great waste of time.

Persons who read much, usually spell well. By frequent reading, the images of the word are, as it were, impressed on the memory. But reading is only a help, and so far as improvement in spelling is concerned, the process is slow. Special means must be adopted.

1. *Rules are of some assistance.*—The drawback is that there are so many exceptions, and exceptions even to the exceptions. Still, a student will find them of some service. One or two may be mentioned as examples.

(1.) Words ending in *e* drop the *e* before an affix beginning with a vowel; as, make, making.

While the above is the general rule, there are exceptions. Final *e* preceded by *c* or *g* soft, is retained before *able* and sometimes before *ing* and *ous*; thus, peace, peaceable; singe, singeing; courage, courageous. There are also other exceptions, as dye, dyeing, see, seeing.

(2.) Rule for *ei* and *ie*. Few mistakes are more common than the transposition of these letters.

When *ei* or *ie* has the long sound of *e*, *ei* is used after *c*, and *ie* after any other consonant. The rule is thus briefly expressed.

I before e,
Except after c.

There are, however, a few exceptions; as neither, seize. *Ei* and *ie* have other sounds to which the foregoing rule does not apply.

2. *The use of a good Spelling-Book.*—While Mavor and Carpenter are condemned, a treatise like Nelson's *Word Expositor* or the little work mentioned below,* may be used with great advantage. By directing attention for a time

* *Guide to Spelling.* 18mo. 72 pp. 2 As. Sold at Tract Depôts.

to a class of words, as, gnaw, sign, reign, in which *g* is silent, they are much more forcibly impressed upon the mind. Exercises on words pronounced alike but written differently, are useful.

3. *Frequent copying and writing from dictation.*—It has already been mentioned, that a person may spell a word orally with correctness, who may blunder in writing it. Writing is the only safe test.

Correct spelling is best learned by frequent careful copying. The right forms are presented to the eye, and transcription helps to fix them in the memory. But what is written must be examined, for mistakes are often made even in writing from an open book.

4. *Keeping a list of misspelled words.*—There are certain words often spelled incorrectly, as separate, written separate, siege, &c. The reader should enter in a note-book all the words he misspells, and copy them again and again till he can write them correctly.

Syntax.—English and the Indian vernaculars differ considerably in their structure. The latter have no articles and their use in English is often a difficulty. There are differences in the order of words, as verbs and prepositions and in asking questions. A knowledge of grammar as best acquired by reading and hearing the language correctly written and spoken. Still, the study of works on grammar is also recommended. The text-books mentioned below were compiled specially for Indian students, and point out the principal peculiarities of the English language.*

Docketing and Precis-Writing.—A Docket is a summary of a larger writing. A *Précis* (pronounced *praysee*) is a *precise* or abridged statement.

The Board of Examiners, Calcutta, give the following directions with regard to them :

1. "The object of the Abstract or Docket is to serve as an Index. It should contain the date of each paper, the names of

* *New Manual of Grammar.* 18mo. 206 pp. 6 As. *Advanced Grammar* 12mo. 300 pp. 14 As. The latter treats more fully of the subject, and gives numerous mistakes in idiom. Both the preceding are sold at the principal Tract Depôts throughout India.

the persons by whom and to whom it is written, and, *in as few words as possible*, the subject of it. The merits of such an abstract are (1) to give the really important point or points of each letter, omitting everything else; (2) to do this briefly; (3) distinctly; and (4) in such a form as readily to catch the eye.

2. "The object of the Memorandum or Précis, *which should be not paper by paper but in the form of a consecutive narrative*, is that any one who had not time to read the original papers might, by reading the Précis, be put in possession of all the leading features of what passed. The merits of such a Précis are (1) to contain all that is important in the correspondence, and nothing that is unimportant; (2) to present that in a consecutive and readable shape, expressed as distinctly as possible; (3) to be as brief as is compatible with completeness and distinctness.

"Brevity should be particularly studied."

There are text books on the subject. One is noticed below.*

Punctuation.—A clerk should be able to insert the marks of punctuation in their proper places. Rightly introduced, they contribute to clearness, while, if wrong, they obscure the sense. When copying from printed books, the writer should observe how the different signs are employed.

Handwriting.—Formerly much care was taken to acquire a good hand. Of late years, this has been greatly neglected by students. This is a great mistake.

In every position in life, a legible, rapid hand is a great advantage. Many students can expect only to become clerks in public or mercantile offices. In their case, good handwriting is of vital importance.

It has not unfrequently happened that a candidate for an office has failed through the slovenly handwriting of his letter of application.

In writing it is important to attend to the posture of the body and the manner in which the pen is held. Health is injured by bending over, and causing pressure on the lungs. The body should be kept nearly upright, resting somewhat on the left arm. The pen should be held between the first two fingers and the thumb. The fingers

* *Aid to Drafting, Docketing and Precis-Writing.* Re. 1½, Lahiri & Co., Calcutta.

should not be stretched out too far, nor too much doubled up, and those which hold the pen should not pass below its open part. The pen in writing is to be pressed lightly, and to be held so as to point to the shoulder. Those fingers only which hold the pen should move in the formation of the letters. These small joints can move with much greater speed than the larger joints of the wrist and elbow. Very rapid writing is not possible otherwise.

There are three tests of good writing: (1.) *Legibility*, (2.) *Rapidity*, and (3.) *Beauty*. The chief points requiring attention are the following:—slope, height, width, thickness, curvature, mode of junction, and regularity of the lines.

(1.) *Legibility*. This is the first requisite. The Commissioners for the English Civil Service Examinations say that “good handwriting is held to consist in the clear formation of the letters of the alphabet.”

Curved letters are more legible than those which are angular. Upright characters are more legible than sloping. A very slanting hand, to be legible, must occupy much space. Letters, however, should slope a little for the sake of expedition in writing. Very long loops and tails confuse the eye. Very short loops and tails are also unfavourable to distinctness. Very thin lines, called a “scratchy” hand, and very thick lines, called a “heavy” hand, are both objectionable. A strong contrast between the light and heavy strokes, which makes the “jerking” hand, is still more unfavourable to distinctness.

Letters should be properly joined, whilst the *words* should be properly separated. The pen should not be lifted except when necessary. The last word of a line should not be crushed against the margin. If there is not sufficient room for the word, or for part of it, bring it to the beginning of the next line. Perfect regularity and straightness of line, and equality of space between lines, are conducive to legibility.

(2.) *Rapidity*. A learner must write slowly, but in the business of life rapidity is of great importance. Some clerks will write twice as quickly as others and equally well.

In this case, supposing the salaries to be the same, the slow clerk is twice as costly as the other. Officers of Government and merchants will either not employ clerks who write slowly, or allow them only low salaries. A young man submitted a specimen of his writing to a Government officer, begging an appointment. The application was rejected on the ground that, though the writing was clear and neat, it was evidently not free. Competitors for the English Civil Service appointments are expected to be able to copy out correctly in good writing a printed passage of 500 words in half an hour.

To secure rapidity, the body should be at ease, and well supported. The round hand is more rapid than the angular because the lines glide into each other; whereas the angular hand is a series of jerks. Letters should be simple in form and all flourishes should be avoided. Loss of time is caused whenever the pen is taken off the paper.

(3.) *Beauty*. This does not denote the ornamental style of writing. Flourishes are out of place. In business writing, the object is not to display skill in penmanship, but to secure legibility.

To please the eye, *regularity* is necessary. The letters should be of uniform size and thickness; the spaces between the letters should be equal; also those between the words, and those between the lines. A clerk should be able to dispense with ruling, and yet make the lines straight, and at equal distances from each other.

Reading Handwriting.—It is a great advantage to be able to read with rapidity bad handwriting. Every opportunity should be taken of making out the worst "scrawls."

Shorthand.—A clerk who can take down matter as quickly as his superior dictates and can write it out correctly, is sure of advancement. There are several systems of shorthand. Pitman's method is the most popular, if not the best. *Sounds*, not *letters*, are represented.

Letter Writing.—Copying or writing letters forms the main business of many clerks. A thorough acquaintance with the forms used is desirable. Elementary instruction in this branch is given in the little manual noticed on

page 3; but much more complete directions will be found in the works noted below.*

Bookkeeping.—In merchants' offices a knowledge of this is essential. Systems vary so much, that in general a clerk must learn by experience the forms used by his employers.

Arithmetic.—This subject is of primary importance. The chief thing is to gain a thorough mastery of the first four rules,—addition, subtraction, multiplication and division, both simple and compound, so as to be able to perform them with speed and correctness. A clerk should practise himself in adding up quickly and accurately long lines of figures. He should not say to himself 5 and 7 are 12; 12 and 6 are 18, &c.; but only mentally say, 12, 18, &c. When two figures are equal to 10, they should be taken together. Accuracy in adding may be tested by taking the column downwards as well as upwards.

The other rules, such as proportion, vulgar and decimal fractions, interest, exchange, equation of payments, &c. should also be studied and thoroughly acquired.

In arithmetical calculations accuracy is the first point. Any error in this respect may be attended with serious consequences. Rapidity is also important, although secondary.

Mental Arithmetic.—It is often an advantage to be able to perform a calculation without pen or paper. The faculty may be acquired if duly practised. Even when walking to office or at leisure, a clerk may improve his abilities in this way.

General Knowledge.—Other things being equal, the more intelligent a clerk is, the better will he be fitted to discharge his duties. In the case of those who are engaged in merchants' offices, a good acquaintance should be acquired of the articles, as tea, indigo, cotton, in which they transact business.

* *Every Body's Letter Writer*, Lahiri and Co., Calcutta, Re. 1½.
A Clerk's Handbook. Dubhashi and Co., Bombay.

THIRD STEP.

GOOD BUSINESS HABITS.

By these are meant the qualities which specially come into play during office hours. Some of them also belong to another Step.

Punctuality—It is a valuable qualification in a clerk never to be late or absent without sufficient grounds. A superior may be kept waiting or urgent important business may be delayed because the clerk who has the papers has not turned up. The unpunctual man is a source of annoyance to himself. He is ever in a hurry, bustling, fretting, in the vain attempt to make up lost time.

Let the clerk determine to possess this good quality. For this purpose let him have a watch that keeps correct time. It is not a sufficient excuse for being late that a watch is wrong. Washington told his secretary who assigned that reason for being late, "You must either get a new watch, or I must get a new secretary."

In order to be punctual, the hours for rising, bathing, dressing, breakfast, leaving for office, &c. should be marked out exactly, and scrupulously observed.

It is not easy to be punctual; it will require a struggle at first; but it will become a pleasant habit.

Industry.—It is not sufficient to be punctual. There are some men who seem half asleep over their work; there are others who during the hours of business waste their time in idle talk; some even read books or newspapers. A clerk should remember that he is paid to give his entire time during office hours. He would complain if he did not receive his full salary: his employer is equally entitled to complain if his clerk defrauds him of time.

Let the clerk attend faithfully to his duties, and give no encouragement to idlers, if there be such in the office. At first the hours may seem long, and the duties irksome; but those feelings will wear away, and labour will become rather pleasant than otherwise.

There are some men who are industrious only when

under supervision. A clerk gives a bad impression to his superior when he is known to require watching and to be kept at his work. This will be a bar to his promotion or may even lead to his dismissal. A clerk's rule should be: "Not with eye-service, as men pleasers...but with good-will doing service as to the Lord, and not to men." Or, as Milton expresses it,

"As ever in my great Taskmaster's eye."

Method.—This is a great saving of labour. The late Maharaja of Travancore says, "Go to the record room of our Jamábundi Department and see the thousands of cadjan rolls heaped, pell-mell, and then see what a contrast it presents to a well-arranged record room of some English Government office, where the vast mass of records is arranged, assorted, docketed, numbered, and indexed, so that the dullest clerk can lay his hand upon the required paper in less than five minutes."

A clerk's office table is, to some extent, a reflection of himself. If disorderly, it shows a muddled head. Much time is often lost by some men and worry occasioned by papers being mislaid. Let the two good rules be observed:

"A place for everything, and everything in its proper place."

"A time for everything, and everything in its proper time."

If your papers are in confusion, set about at once to arrange them, and keep them in proper order. This will conduce as much to your own comfort as it will to the efficiency of your work.

Good Manners.—Professor Huxley says that "the English conception of Paradise," is "getting on." Men of all shades of colour have somewhat similar ideas. The desire to rise higher in the social scale is natural, and, within certain limits, praiseworthy. The Hindus profess to have among their sixty-four sciences one which teaches how to bring a person over to another's side by enchantment. So far as magic is concerned, this art is purely imaginary. Still, there are things which act as charms, either exciting every one against us or prepossessing them in our favour. The irritants are conceit and rudeness; those which captivate are modesty and good manners.

Manners exert a powerful influence upon a man's prospects. The first impressions which a person makes are the most lasting. People generally form their opinion at a glance, and if it is unfavourable, they receive a bias which is not easily modified. Many persons have created a prejudice against themselves and caused their real excellencies to be overlooked, through want of civility. There is an English proverb, "Manners make the man." An old merchant was asked by what means he had contrived to realize so large a fortune. The reply was, "Friend, by one article alone, in which thou mayest deal too if thou pleasest—civility." Young men generally would be quite astonished if they could understand how greatly their personal happiness, popularity, prosperity, and usefulness, depend on their manners.

In some parts of the country there are complaints about the bad manners of educated young men. The *Indian Mirror* says: "Our young men do not know or care to know how to respect their superiors. This may appear strange, for the Natives of India are known to be fastidiously polite. English education has made them self-sufficient, and infused into their minds a kind of false independence which knows of no distinction between high or low, old or young."

Under this head may be included attention to dress. This should be scrupulously neat and clean, while unnecessary display should be avoided. Some years ago *The Indian Mirror* complained that the nasty habit of spitting was very common, and that, too, with a noise that was "sickening." It is to be hoped that such a caution is no longer necessary.

A few hints may be offered with regard to those with whom the clerk comes in contact.

Towards his *superior*, the behaviour of a clerk should be respectful, though not servile. Under ordinary circumstances this is easy enough, the trial comes when a clerk is found fault with or reprimanded.

Conduct under rebuke is of very great importance. Sometimes a superior is hasty and uses strong language. It has happened that this has roused young men to a similar display of temper, ending perhaps in the loss of their

situations, and materially affecting their prospects in life. Solomon says, "Yielding pacieth great offences." Calmness has often a wonderful effect upon an angry man. He is speedily subdued, and tries to make amends, whereas an opposite course would add fuel to the flame. Even unjust censure should not provoke irritation. "What glory is it," says the Apostle Peter, "if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Instead of indulging in pique and resentment when rebuked, the resource of wounded pride in weak minds, seek rather by increased care to avoid the cause of censure.

Some men are always ready with an excuse for any fault. It has been remarked, that those who are good at excuses are generally good for nothing else.

Strangers who come into an office should be treated with the same respect as is shown to a superior. Always rise from your seat, if addressed by them.

Fellow clerks should be treated with courtesy. It is of very great importance that you and they should be on friendly terms. Cowper gives the following caution:—

"The man that hails you Tom or Jack,
And proves by thumbs upon your back
How he esteems your merit,
Is such a friend, that one had need
Be very much his friend indeed
To pardon or to bear it."

There should not be a readiness to take offence. Especially there should not be any suspicion of backbiting, trying to gain the favour of a superior by disclosing the faults of fellow-clerks. Any person guilty of such conduct will make himself thoroughly disliked. At the same time, if a clerk is known to be defrauding his employer, his conduct should be reported, although in the first place an effort should be made to induce him to reform.

Inferiors, as peons and others considered to hold still lower positions, should also be addressed kindly.

Smiles says, "There are many tests by which a gentle-

man may be known ; but there is one that never fails—how does he *exercise power* over those subordinate to him ?” There are men that cringe to their superiors, who, in speaking to a servant, could not assume harsher and more contemptuous language were they speaking to a dog.

The last words uttered by the Duke of Wellington were, “ Yes, if you please,” addressed to a servant who asked him if he would take a cup of tea. The “ Great Duke” had been accustomed to command large armies, and to be waited on by some of the noblest in the land ; but see how he spoke to one of his common servants. Bear in mind the Scripture precept, “ Be courteous.”

“ Kind words awaken kind echoes.” The best means of securing polite treatment, is to give in yourself an example of good manners.

“ The world around us may be said to be, in some sense, a mirror in which a man may behold the reflection of himself. If he smiles, it smiles ; if he frowns, it frowns ; if he behaves in a rude manner, he need not be surprised if the world behaves rudely in return ; if he behaves with civility, civility will be his usual recompense.”

Good manners should proceed from a kind heart, and not be merely an outward appearance, like an article of dress.

Energy.—There are some persons who are *sure*, but *slow*. They plod on day by day, never unemployed, but the amount of work done is not great. Instead of their movements being marked by a quick step, they crawl along as if they were perfectly indifferent to the result. The man who wishes to rise must *work with a will*. The following remarks of Buxton should be deeply impressed upon the mind of every young man : “ The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is ENERGY, INVINCIBLE DETERMINATION—a purpose once fixed, and then *death* or *victory*. That quality will do any thing that can be done in this world ;—and *no talents, no circumstances, no opportunities, will make a two-legged creature a man without it.*” Solomon says, “ Whatsoever thy hand findeth to do, do it with thy might.”

Zeal.—By this is meant a strong desire that the business in which a person is engaged should prosper. A clerk, instead of thinking how he can get through the least amount of work compatible with retaining his situation, should take as much interest in it as if it were his own. He should be quite willing, when occasion requires, to come earlier or to remain later than office hours. A clerk who objects to this will speedily be dismissed. On the other hand, the man who cheerfully does extra work for the benefit of his employer will be valued accordingly.

Integrity.—Honesty in money matters is here chiefly understood. Without this all other qualifications are of no avail. Plato says, “Did you never observe the narrow intellect flashing from the keen eye of a clever rogue? how clearly his paltry soul sees the way to his end! He is the reverse of blind, but his keen sight is taken into the service of evil, and he is dangerous in proportion to his intelligence.” In every position, integrity is required. Talent without this only renders a man a more successful villain, and he is shunned accordingly. Can he be trusted with money? is one of the first questions asked before appointing a person to a responsible office, and success or failure in life depends largely upon its answer.

Clerks have sometimes charge of money belonging to their employers, and may not require to account for it immediately. This is a great temptation to a spendthrift to use some of it for his own purposes. At first, it is returned at once; next, the time is lengthened, and the amount taken is increased. It cannot be paid at the end of the month, and so the accounts are tampered with. Detection generally follows in the end, and punishment for embezzlement follows. Every large prison in the country has convicts, educated men, once in respectable positions, tempted to dishonesty when pressed by their creditors. “He that goes a borrowing, goes a sorrowing.”

A clerk should resolve never to use for his own purposes, even for an hour, money intrusted to his care.

Clerks are sometimes tempted by bribes, under the name of commission or presents, to allow their employers to be

defrauded. Inferior materials or work are paid beyond their value. Any person acting in this way has no claim to be considered honest.

Such, briefly, are some of the business qualifications necessary.

FOURTH STEP.

LIVING WITHIN ONE'S INCOME.

All men wish to live comfortably with their families. The feeling is natural, and in most cases, it can be secured, if there is no bad management. Unfortunately, in this country, the opposite generally holds good. Many persons lead an anxious troubled life from youth to their dying day, and leave a like heritage to their children. This may arise from various causes, but one of the chief is the habit, almost universal, of *running into debt*.

Getting into debt has been common in India from the earliest times. In the Rig Veda, a prayer is addressed to Varuna for freedom from debt. Till the present day the habit of borrowing pervades both the uneducated and the educated, in every part of the country. The people may be separated into two classes, the borrowers and the usurers.

The great bulk of the people of India are agriculturists. Many of them are in debt for the seed they sow, are supplied with food by money-lenders during all the labours of the field, and look forward, at the end of the harvest, to the payment of a debt which absorbs all their earnings.

There is the excuse for ryots that their income is uncertain, depending upon the seasons. Persons with fixed salaries, however, get into debt with equal readiness. *The Indian Mirror* says:—

“The Indian ryot is notoriously improvident. But he is not alone in this. It is well known that common sense and prudence leave the Native, whether educated or uneducated, when he has any social ceremonies to perform. On such occasion he is sure to go beyond his means and involve himself.”

Debt does not depend upon a man's income. In the same office there are two clerks. One, drawing the higher salary, is deeply in debt; the other has saved so much that he has been able to buy a horse and carriage which he hires out. There are men with families having only 15 rupees a month free from debt, while there are childless men with 1,500 rupees a month heavily involved.

Causes of Debt.—Debt may arise from the death of a father on whom a family depended for support, or severe famine may compel a person to borrow money. The causes which will now be noticed are those for which people themselves are mainly responsible.

1. *Extravagant Expenditure at Marriages and Shrad-dhas.*—Though the Hindus are generally frugal, on certain occasions they fling away money like water. A common case is thus described.

“A father is about to get his daughter married; his income is Rs. 50 a month, and he has saved nothing; but it is the custom for one in his position to spend Rs. 500. He knows he hasn't got the means; he must borrow at exorbitant interest, he must put a load of debt on his shoulders, which may grind him down for long years; but what does he do? Does he say honestly—Well, I haven't got the money; it is wrong and foolish to burden myself with debt; I'll only spend what I can properly afford, and mind nothing else? No, he says, ‘What can I do, sir? It's our custom, and if I don't spend all this money my neighbours will put shame on me.’ So he foolishly and cowardly puts his neck under the yoke, rather than face a breath of popular opinion.”

What hope of reform can there be in a nation when its most intelligent men yield to the ignorant rabble, and pursue a course which they themselves allow to be idiotic?

2. *Living beyond one's means.*—This applies chiefly to some of the educated classes in towns. They are not content to begin life in a humble way like their forefathers. Show is considered necessary to gain respect. To keep up appearances, they run into debt wherever they can. The crash comes at last, and their fashionable friends shun them as if they had small-pox.

Getting into debt for liquor is one of the worst forms of extravagance.

The Evils of Debt.—Some of these are the following :

1. *Loss of Money.*—A man with a salary of Rs. 140 a month has paid Rs. 30 as interest. Another getting Rs. 20 a month has paid over Rs. 4 a month. A third on a debt of Rs. 50 paid Rs. 3-2-0 a month for three years, and at the end of that period, having paid over Rs. 100 as interest, the debt of Rs. 50 remained undiminished.

2. *Disgrace.*—The debtor shuns the face of his creditor, who does not fear to reproach and abuse him for non-payment. Sometimes he tries to hide himself; he may even wander from place to place to avoid being caught. He feels degraded in other men's eyes as well as in his own. His life is a series of mean shifts and expedients, perhaps ending in the gaol.

3. *Slavery for Life.*—“The borrower is servant to the lender.” The Hindus are so improvident and the rate of interest is so high, that whenever a man gets into the money-lender's books, it is very hard for him to escape. x || The money-lender does not wish it. He prefers that the unfortunate creditor should toil for his benefit. He takes over the ryot's crops, if he can, at his own valuation, and merely gives him enough to keep him from starving. There are even debts handed down from generation to generation.

4. *Dishonesty.*—The preceding chapter mentions how clerks in debt are tempted to this, and suffer from the consequences.

5. *Family Distress.*—The debtor's family suffer like himself. He cannot maintain them properly; and they are troubled in mind through fear of creditors and coming want. Sometimes the debtor becomes bankrupt during his life-time. Everything is sold, and the family is turned out of house and home. In other cases the debtor may stave off this; but at his death his wife and children are thrown penniless upon the world.

Few people of this country realize that there is anything actually wrong in running into debt. They do not imagine

that they are acting dishonestly, and perhaps imposing cruel burdens upon others.

How to get out of Debt.—For the debtor to say, “I am very sorry,” will not mend matters.

“A hundred years of regret
Pay not a farthing of debt.”

It is easy to roll a large stone down hill, but a very hard task to roll it up. In like manner, it is easy to get into debt, but hard to get out of it. Still, it is possible, and the reward will fully repay the trouble. Let the debtor vow with God's help at once to do what he can to relieve himself of his heavy burden. If the reader is in debt and wishes to get out of it, let him observe the following rules.

1. *Estimate carefully your income, and make out a list of your debts.*—Do not over-estimate your income. If you have more creditors than one, consider whose claims press most heavily. Enter the claims in a book.

2. *Determine so to regulate your expenditure that every month you may not only pay the interest of your debts, but reduce part of the principal.*

This will be a hard struggle to a spendthrift, but it is the only way to success. Persons who live beyond their means will be obliged to economise in the end. They will suffer much less if they exercise some self-denial at the proper time.

It is not enough simply to *pay the interest*. The debt remains the same, although an amount equal to the principal may have been paid several times over. If, however, the principal is also being reduced, the debt will gradually be cleared.

3. *Consider how your Income can best be spent.*—Every well regulated State has what is called its *Budget*, an annual estimate of the income and expenditure. Every family should have its budget. The principal heads of expenditure will be house rent, taxes, food and articles of domestic use, clothing, education, charities, contingencies and reserve fund. Each head should be carefully considered, and an allotment made accordingly.

4. *Keep an account of your expenses.*—Locke says, “Nothing is likelier to keep a man within a compass than having constantly before his eyes the state of his affairs in a regular course of account.” Mark down every day what you spend.

Many poor men think that it is not needful for them to keep an exact account of their income and expenses. This is a great mistake. The poorer a man is, the more care he should take of every pice he receives.

5. *Pay cash for all purchases.*—When a person has to lay down the money at once, he thinks twice whether the purchase is really needed. If you run up bills with a shop-keeper, you must go to him and take what he chooses to give. By paying cash you can go where goods are cheapest and best, and may often get discount.

6. *Do not spend money on intoxicating liquors or tobacco.*—The old Greeks had a proverb, “Water is best.” For many centuries the people of India, except certain classes, were very temperate. Let the Hindus adhere to the wise example of their forefathers in this respect. Never acquire a taste for tobacco, and the want will never be felt. The smallest amount of smoking is hurtful to the young.

Opium should be avoided equally with spirits, and should never be used in any form.

7. *Learn to say “No.”*—When you are inclined to buy anything which you cannot afford, say, “No.” If you are clearing off your debts, you may feel tempted to stop payment for one month; say, “No.” Your wife or your children beg you to get them dresses or other articles beyond your means; say, “No.” When you are urged to squander your money on empty show, say, “No.” When vice of any kind allures you, boldly say, “No.” The only way of meeting temptations to idleness, to self-indulgence, to folly, to bad customs, is to answer them at once with an indignant, “No.” The first time may require an effort; but strength will grow with use.

8. *Have a Post Office Bank Account.*—Many people in this country are thriftless. When they are going to get married or when they expect a confinement in their family,

they make no preparation beforehand, when it would be much easier to provide the necessary funds. When their expenses will be increased, they borrow, requiring, in addition, to pay interest. Not a few spend their month's pay at once, and there is not a rupee left to meet any exceptional expenses. All this is prevented by a reserve fund in the Savings Bank.

The rules of such Banks can be obtained from any Post Office.

9. *Ask God's Help.*—A moral change is needed to effectual reformation. The evils of debt may be acutely felt, but many a spendthrift, even if relieved of his burden, will fall again speedily under its power, like a sow that was washed to its wallowing in the mire. To lend money to such a man, is worse than useless. As soon as his creditors cease to dun him, he resumes borrowing. ||

Mere education is not enough. There are university men as wasteful and improvident as ignorant ryots. Culture of intellect has no effect upon moral conduct.

Distrusting your own power to resist temptation, daily say to your heavenly Father, "Hold Thou me up, and I shall be safe." This should be preceded by a humble confession of past misconduct in all respects.

Leaning on Divine assistance and attending to the foregoing directions, most debtors may, by degrees, get free from their liabilities.

Dr. Johnson says: "**Whatever you have, spend less.**" He calls Economy, "the Daughter of Prudence, the Sister of Temperance, and the Mother of Liberty."*

* Further advice on this point will be found in *Debt and the Right Use of Money*. 8vo. 32 pp. 1 anna. Post-free, 1½ As.

FIFTH STEP.

MORAL QUALITIES NECESSARY.

TEMPERANCE.

This virtue, in its widest sense, denotes moderation in the indulgence of every appetite; but it is especially applied to self-control with regard to intoxicating liquors.

There is no doubt that intemperance prevailed to a considerable extent among the old Aryans. One whole book of the Rig-Veda, containing 114 hymns, is filled with the praises of the intoxicating soma juice. By copious draughts of it, Indra is strengthened for his contests with the demons, and nearly all the gods have a confirmed love of the same liquor. Intoxication was regarded as inspiration. Most of the leading characters in the *Mahabharata* were addicted to strong drink. After a time the evils of intemperance were so much felt, that strong efforts were made, with considerable success, to repress the vice. Drunkenness has always prevailed in India among certain classes; but, as nations, the people have been temperate for many centuries.

It is deeply to be regretted that, of late years, drinking habits have been acquired by some educated Hindus, whose forefathers never touched intoxicating liquor. This is largely attributable to European example.

When English began to be studied in India, some young men thought that they must imitate English habits as well as learn the language. Among other things, it was considered a mark of manliness and a proof of advance in civilization to use intoxicating drinks. And the liquor generally selected was brandy, the strongest spirit. The evil has been greatest in Calcutta, where the educated classes are the wealthiest, and English has been longest studied.

The *Hindu Patriot* thus describes the results in India:—

“We have daily, nay hourly, evidences of the ravages which the brandy bottle is making upon the flower of our society. Wealth, rank, honor and character, health and talents, have all perished in the blighting presence of this huge monster. Notwithstanding the improved education and resources of

our higher classes, it is a notorious fact that they can now save very little, and this new feature of our domestic and social economy is, in a great measure, due to the fell drink-craving. Families once flourishing have been reduced to absolute pauperism by the wreck brought by it."

The evils of intemperance are quaintly shown by the "Drunkard's Tree:"

THE DRUNKARD'S TREE.

The

Sin of

DRUNKENNESS

Expels Reason, Drowns Memory,

Distempers the Body, Effaces Beauty,

Diminishes Strength, Corrupts the Blood,

Inflames the Liver, Weakens the Brain,

Turns Men into Walking Hospitals, causes Internal,
External, and Incurable Wounds; is a Witch to the Senses,

A Devil to the Soul, a Thief to the Purse, the

Beggar's Companion, Wife's Woe, and Children's

Sorrow; makes man become a Beast and

A Self-murderer, who drinks to others'

Good Health, and Robs himself of

His own! Nor is this all!

It exposes to the

Divine

Dis-

pleasure

here;

and

hereafter

to

Eternal

Destruction.

—
Such are

some of

the evils

springing

from the

Root of

DRUNKENNESS!

Reasons for Total Abstinence.—Some young men give up Indian virtues and acquire only European vices. The proper course is to retain whatever is good in old habits ; to add whatever is commendable in Europeans, but to avoid whatever is wrong. Of all European vices, none is more dangerous and destructive than drunkenness. Even the strong constitution of Europeans succumbs to its influence. Among educated Hindus, its effects are as injurious as “ fire water ” among the American Indians, causing them to sink into an early grave.

The wine sent to this country, usually contains brandy. Granting that the use of pure wine in great moderation would not be injurious, it is much the safer and wiser course for young men in India to imitate the example of their ancestors in confining themselves to water. Many who resolved at the commencement to drink only moderately, have become victims to intemperance ; but this can never happen to the man who altogether abstains from strong drink. Never acquire the habit, and the want will never be felt.

The Hindus, for many centuries, did not use intoxicating liquors : why should they be necessary now ? Has any change come over their constitution ? The Greeks had a saying, “ Water is best.” In England, men training as wrestlers, are not allowed to take even beer. Brandy may indeed stimulate for a time, but it is soon followed by greater exhaustion than ever. A walk in the open air or a cup of good tea, is a far better restorative.

But educated Hindus use strong drink chiefly for mere enjoyment. Dinners are thought incomplete without intoxicating liquors. Customs dying out in England have been revived, as drinking healths. A Hindu in Western India complains, “ Go wherever you may, the first thing offered is brandy-pani. This has taken the place of pan-sopari.” As already explained, the practice of offering wine to visitors, no longer exists among respectable classes in England.

Among the lower orders, liquor is drunk to produce intoxication.

One of the most lamentable effects of intemperance is

that it tends to become hereditary. The children of drunkards have a weak constitution; they are corrupted by the example of their parents, and the evil often goes on increasing, till the family becomes extinct.

Every lover of this country should strive to the utmost to check the ravages of a vice to which already some of the brightest intellects in India have fallen victims. Such a course is demanded even by personal considerations. It has been well remarked, "No reputation, no wisdom, nor hardly any worth, will secure a man against drunkenness." //

Total Abstinence Societies.—Vigorous efforts have been made by some good men in England in favour of temperance reform. One means has been the establishment of Societies, the members of which agree to abstain entirely from the use of all intoxicating liquors. There are two classes of them.

Band of Hope Societies are intended for the young. The reformation of drunkards, though not impossible, is extremely difficult. The habit, once formed is apt to break out again when any strong temptation presents itself. Where the taste has not been acquired, there is comparative safety. The "hope" of reformation lies chiefly with the young.

Total Abstinence Societies for *adults* are also necessary. By means of them numbers may be rescued. Some will say that it is very desirable for persons who have acquired intemperate habits or are in danger from them, to join such societies, but where there is due moderation, such a step is unnecessary.

In reply to this, it may be remarked that all drunkards, as a rule, did not at first go to excess. No man who takes liquor can be certain that he will not at last become intemperate. But there is another reason. Drunkards require encouragement to join such societies. This is given when persons of high position and character become members. The English societies include noblemen, bishops noted for their learning and piety, and others. Sir Donald Stewart, the late Commander-in-Chief of the Indian Army, has been a total abstainer for many years.

Let the reader eschew entirely intoxicating liquors, and it will be a blessing to himself, to his family, and to his country. The cause will be further assisted by his joining a Total Abstinence Society, and seeking to induce his friends to do the same.

CHASTITY.

Chastity means the restraint of the passion for sexual enjoyment. It forbids its unlawful gratification upon all; in married persons, it denotes moderation.

The prevalence of the opposite vice in India is painfully shown by large numbers of quack medicines advertised in native newspapers for the cure of "nervous debility" or the loathsome diseases which follow in its train. There are even medicines advertised to excite lust.

Every one knows the value of the blood in the body. The nourishing part of our food is converted into it, while the remainder is expelled from the body. Our strength depends upon the blood; to waste it would be madness. Very few, however, are aware of the great importance of the *semen* or seed. Besides its use in generation, it gives strength to the brain, brilliance to the eye, vigour to the mind, firmness to the flesh. A drain upon it weakens many times more than the same loss of blood. Among the ancient Greeks, who attached great importance to sports, persons training as wrestlers were not allowed to live with their wives. In some countries men are made eunuchs. They are generally little better than lumps of flesh, without energy.

The loss of the seed is especially injurious to the young. By the early marriage system of the Hindus, a boy with the animal part of his nature still strong, is allowed to waste his strength. A Bombay School Inspector says: "The great majority of the boys are exhausted and spent by the time they reach seventeen. Their former energy and youthful brightness have gone. Henceforth, for purposes of close application on the part of the student, they are an utter failure and disappointment." He adds, "The Hindus and Parsis will never make a nation so long as these early marriages continue."

Dancing girls are another great cause of unchastity in India. The *Subodh Patrika* thus describes their character, and the frequency with which they are employed :

“Not the least urgent of such subjects of reform is the institution of dancing girls among us. Stripped of all their acquirements, these women are a class of prostitutes, pure and simple. Their profession is immoral, and they live by vice. Being never married, they can never be widows. Hence the wedding tie woven by these women is considered propitious, and sufficiently potent to confer life-long wifehood on the newly-married girl. Indeed their presence at marriage and other ceremonies is almost a necessity, and few persons who can afford the expense and are unable to disregard the opinion of their neighbours can forbear to call them to grace the occasion. The dancing girl is everywhere. It is she who crowns all merriment at all times. If it is a marriage, she gives the finishing stroke to the gaieties of the occasion. If you begin to occupy a house newly built, the ceremony of the day is only brought to a conclusion when the house rings to the noise of her anklets as the phrase goes. Nay, you cannot treat a friend or bid farewell to a departing Anglo-Indian except by her mediation. It is this importance and this shameful patronage accorded to her that we quarrel with. For here is a premium offered to vice.”

It is deeply to be lamented that an Indian correspondent of the *Madras Mail* thus describe the sad state of things in the Southern Presidency city :—

“There is not a more melancholy sight in Madras, not one which all true well-wishers of the educated Hindu community more sincerely deplore than the spectacle of highly-educated Hindus, men of light and leading, and recipients of the most civilising and humanising form of Western culture, living in a state of adultery and concubinage with these sirens.” March 2, 1893. — ११८

Look at the character of the men who keep dancing girls ? Are they interested in the welfare of their countrymen ? Are they the supporters of every movement for their benefit ? No ; selfishness is their leading feature. Their money, as far as available, is devoted to sensual pleasure.

A characteristic of dancing-girls is their avarice. Their

cry is like that of the daughters of the horse-leech, "Give, give!" When the poor victim has lost everything he is rejected, as the skin of a fruit which has been sucked is thrown away.

Loss of money is not the worst result of intercourse with dancing-girls. Some of them have a terrible disease, nearly as pernicious in its effects as leprosy, the existence of which sometimes can be ascertained only by skilful medical examination. In numberless cases, men have thus been infected. Nor does the evil end with the guilty persons. The innocent also suffer. Wives have thus been infected, and children have inherited the syphilitic taint.

Paley says:—"Fornication perpetuates a disease which may be accounted one of the sorest maladies of human nature; and the effects of which are said to visit the constitution of even distant generations."

Adultery on the part of a wife is condemned by Hindus, but when the husband is concerned, many regard it as a slight offence. In England husband and wife are on the same footing. A wife can obtain a divorce as well as a husband. God's command, "Thou shalt not commit adultery," applies equally to both.

The young are also tempted to *uncleanness*, or sin committed by a person in *secret* and *alone*. It is sometimes called self-pollution. Persons who indulge in this vice become dull, and listless, and weak; their memory fails; they dislike society, preferring to mope alone. Extreme cases end in madness or idiocy.

Milton thus describes the downward course of sensuality:—

" But when lust,

By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish acts of sin,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Embodies and embrutes till she quite lose
The divine property of her first being.
Such are those thick and gloomy shadows damp,
Oft seen in charnel-vaults and sepulchres,

Lingering and sitting by a new-made grave,
 As loth to leave the body that it loved,
 And link itself by carnal sensuality,
 To a degenerate and degraded sister."

The reader should make a vigorous stand against the employment of nautch women. He should never have them in his own house, and refuse to attend entertainments where they are present. Their pernicious influence has already been mentioned. Men who keep them as concubines should not be reckoned as friends.

A Society, called the *White Cross Army*, has been established in England for the promotion of purity. Its rules, with a few additions necessary in India, were adopted by the Purity Society formed at Dacca in 1890. They are as follows :

I promise by the help of God

(1) To treat all women with respect and to discountenance their degradation.

(2) To endeavour to put down all indecent language and coarse jests.

(3) To maintain the law of purity as equally binding on men and women.

(4) To discountenance and discourage all entertainments in which fallen women take part, and to habitually abstain from attending such.

(5) To endeavour to spread these principles among my companions, and to try to help my younger brothers.

(6) To use every possible means to preserve my own personal purity, and to try to induce others to do likewise.

A similar movement should be made in every part of India. Let the reader do all he can to promote it.

Bishop Lightfoot, founder of the *White Cross Army*, thus shows the blessedness of purity :

“ ‘Blessed are the pure in heart : for they shall see God.’ No reward which the world has to bestow would meet the case. Wealth, pleasure, renown, popularity—these are the world’s best and choicest gifts. But purity of heart seeks not these. To the pure in heart it is given to stand face to face before the Eternal Presence—the veil withdrawn and the ineffable glory streaming upon them with peerless splendour. Theirs is the

indwelling of 'the Spirit that doth prefer before all temples the upright heart and pure.' To them is vouchsafed in their journey through life the presence of the Holy Thing, 'moving with them night and day.' In the strength of this Presence they—like Sir Galahad, the spotless knight of the Laureate's idyll—ride onward, 'shattering evil customs everywhere,' till they reach their goal, and heaven receives them, and they are 'crowned as kings far in the spiritual city.'"

"Spirit of Purity and Grace,
My weakness pitying see;
O make my heart Thy dwelling-place
And meet for Thee."

TRUTHFULNESS.

"There was no virtue," says Smiles,* "that Dr. Arnold laboured more sedulously to instil into young men than the virtue of truthfulness, as being the manliest of virtues, as indeed the very basis of all true manliness. He designated truthfulness as 'moral transparency,' and he valued it more highly than any other quality."

It has been remarked that different nations vary more in regard to truthfulness than any other virtue. The *Indian Mirror* says, "There is not a question but that lying is looked upon with much more disfavor by European, than by Native, society. The English notions on the subject are strong, distinct, and uncompromising in the abstract. Hindu and Mahometan notions are fluctuating, vague, and to a great extent dependent upon times, places, and persons."

The difference between Europeans and Hindus in the above respect is thus pointed out by the late Maharaja of Travancore: "The most truthless Christian is fired by being called a 'liar.' But turn to an average countryman of our own who has not yet studied to adopt European externals, and see how blandly and unconcernedly the epithet 'liar' is taken by him. You must have seen people

* In his admirable book on "Character,"—the perusal of which is strongly recommended.

even complimenting one another with the epithet 'clever rogue.' On the other hand, nothing is more common than to ridicule men of truth and honesty as fools."

Alexander the Great invaded India, 327 B. C. The Greeks formed a high opinion of the veracity of the Hindus. Arrian says that no Indian was ever known to tell an untruth. Though this is incorrect, it shews the idea entertained by the Greeks.

Cunning is everywhere the refuge of the weak against the strong. Undoubtedly the oppression to which the Hindus were subjected for many centuries, had an injurious effect upon the national character.

Hindu literature is partly responsible for the present state of feeling. Very strong denunciations of lying are to be found in the Sastras. The story of Harischandra is partly designed to show the nobleness of the man who would not break his word when exposed to the severest temptations. But such teachings are counteracted by others of an opposite tendency. Manu permits lying under certain circumstances :

"A giver of false evidence, from a pious motive, even though he know the truth, shall not lose a seat in heaven; such evidence men call divine speech." viii. 103.

"In the case of courtezans, of marriages, of food eaten by cows, of fuel for a sacrifice, of benefit or protection accruing to a Brahman, there is no sin in an oath." viii. 112.

In the *Mahabharata*, it is said that Dhritarashtra consulted Kalinga, a Brahman and prime minister of Shakuni, about the way in which he might destroy the Pandus. The prime minister related how a jackal, by lying, overcame a tiger, a wolf, a mongoose, and a bandicoot. He said to the king, "In seeking reconciliation with a foe, lull his suspicions with the most solemn oaths and slay him. The holiest of saint preceptors declares that there is no harm in this. When your heart boils with rage, speak pleasantly and with the smile of friendship." A whole chapter of the *Panchatantra* is about overcoming by deceit, and the *Hitopadesa* is equally objectionable.

One of the most beneficial effects of English education in India is, that it is creating a higher standard of truthfulness. Still, some remarks on the subject are desirable.

It should be clearly understood that falsehood is wrong under any circumstances. It can never be right to do what is wrong in itself. We are not to do evil that good may come. As an additional argument of a lower order, it should also be remembered that in such cases the individual benefit is far more than counterbalanced by the evil effects on the community. "Truthfulness as a principle is more valuable than the good of any individuals or even nations." It is wrong to tell a lie even to save our life. Who does not admire the conduct attributed to Regulus by certain Roman historians! He was taken prisoner by the Carthaginians. After keeping him in confinement for several years, they sent him to Rome to propose an exchange of prisoners, having first taken from him an oath to return if unsuccessful. By his advice the Romans rejected the proposal. His friends, his wife, his children, entreated him to remain; he knew that a cruel death awaited him at Carthage; but rather than violate his promise, he returned. He is said to have been put to death by the most cruel torments that could be devised. Socrates need not have drunk the cup of poison if he had told a lie; thousands of the early Christian martyrs might have saved their lives by falsehood, but they nobly refused.

Cyrus, king of Persia, when asked what was the first thing he learned, replied, "*to tell the truth*,"—a noble lesson. Resolve always to "*speaking the truth, the whole truth, and nothing but the truth*." In the course of your life you will no doubt sometimes make mistakes or do wrong. Admit the error, instead of endeavouring to shield yourself from blame by equivocation or falsehood, adding, "I am sorry, and will try that it shall not occur again." Anger is thus disarmed, while want of truthfulness only makes things worse. Liars are generally discovered in the end. Pope says, "He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain one."

“O what a tangled web we weave,
When first we practise to deceive !”

“The lip of truth shall be established for ever; but a lying tongue is but for a moment.” A man convicted of falsehood is distrusted ever after. Even when he speaks the truth, he is not believed. He is always haunted by fear of detection, and conscience reproaches him.

Rash promises or threats are a frequent occasion of falsehood. People, in a passion, often say things which in their cool moments they regret, and are therefore under a strong temptation to break their word. Make no promise when it can fairly be avoided. Consider particularly, whether you possess the means of a faithful performance. If you are doubtful, guard your promise with such conditions as shall render it safe. If you have made a promise, fulfil it at whatever cost or inconvenience.

The *Indian Mirror* says that a Bengali “never makes an engagement in the sense which an Englishman attaches to the word. He does not feel that his engagements impose upon him any moral obligations which he is bound to fulfil as a gentleman. If he says, ‘I will go,’ he means, ‘I may or may not go.’ There is another form of untruthfulness to which attention should be drawn. Nothing is more common among our countrymen than to neglect payment of money on the day they themselves have previously appointed. They unscrupulously put off the payment from day to day, and pass through a series of breaches of promise without compunction.”

Equivocation is a cowardly form of lying. The speaker intends to deceive, and yet seeks to repel the charge of falsehood. Smiles says, “Downright lying, though bolder and more vicious, is even less contemptible than such kind of shuffling.”

All tampering with truth must be avoided. Sir George Campbell says, “There is in the native mind a want of exactness, a habit of speaking without perceiving, and in the hearsay kind of way.” Do not assert that which you do not know to be true. If you have heard a report, simply give it as such.

Guard against all exaggeration. When you repeat anything, neither enhance nor lessen. Colour nothing beyond the strict truth.

Hindus are peculiarly accessible to flattery, and accept the most fulsome adulation. Cunning men skilfully take advantage of this to gain their own ends. Those who are thus deceived are fools; the flatterers are despicable knaves.

The foregoing remarks refer chiefly to the evils of lying so far as this world is concerned. There are far higher considerations. Deceit of every kind is strictly forbidden by God. "Lying lips are an abomination to the Lord." He styles himself a *God of truth*. Veracity makes us like God.

A LOVING DISPOSITION.

Our whole duty has been summed up in *love*. Love to God with all our heart, and love to our neighbour as ourselves. It is one of the chief essentials to our own happiness and to that of those around us. Like the sunlight, it brightens all its influences.

Some people have a great many friends, and everybody seems to like them; while there are others whom no one loves. A little girl was once asked what made everybody love her? "I cannot tell," said she, "unless it is because I love everybody." When we speak to others in a kindly, loving way, a pleasant feeling is produced, and they are likely to reply to us in the same friendly manner. On the other hand, sour looks and angry words awaken similar in return.

A selfish man who cares only for himself, cannot make friends. Other people will care as little for him as he cares for them. On the contrary, those who try to promote the comfort and happiness of those around them will receive a rich reward in return. They will never be in want of friends.

A loving disposition will show itself in many ways, some of which will be mentioned hereafter. Among others it will prevent the feelings of envy and jealousy which many feel when their neighbours prosper. Instead of such

hateful passions, there is a joy as if the prosperity were their own.

Kindness should extend to the lower animals as well as to human beings. We should try to make their lives as happy as possible. Let our presence give them pleasure. They can appreciate a kindly greeting.

In the New Testament there is a beautiful description of the way in which true love shows itself. In the old translation it is rendered "charity," but the word means love:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal . . . Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." 1 Cor. xiii.

MORAL COURAGE.

This virtue is everywhere of great importance, but it is especially so in India. Educated Hindus are intelligent, and in general well acquainted with what they *ought* to do. The misfortune is that conscience prompts to one line of conduct, while want of moral courage leads them to pursue its opposite.

Many may say:

"I see the right, and I approve it too,
Condemn the wrong, and yet the wrong pursue."

A very common illustration of this want of moral courage is incurring insane expenditure at marriages to please the greedy ignorant mob (see page 23).

A still more frequent, and still more blameworthy, illustration of moral cowardice is afforded by educated Hindus taking part in superstitious ceremonies. They know perfectly that there is only one God, the Creator of

heaven and earth, and that worship is due to Him alone. Yet, from weakness, they break God's first command, and thus use their influence to perpetuate the reign of idolatry. The excuses by which they seek to palter with their conscience are vain. It is their duty to do what is right; to obey God rather than man.

The great question is, how is moral courage to be attained? An American writer on *True Success in Life*, says:

“Accustom yourselves not to depend chiefly on others. but to make decision of your own; to consider deliberately each practical question that arises, and then come to a positive determination on it, if this be possible. Every instance in which you say resolutely, No! to a seductive temptation; every time that you say firmly, Yes! to the call of self-denying duty; every time that you resist the urgency of the inclination that would deter you from an arduous course of action that your judgment and conscience deliberately approve; every time that in the midst of perplexities you can so concentrate your force of mind as to decide on the thing to be done without vacillation or delay, you will have gained somewhat in true executive power. Without the power of deciding with due promptness, and of adhering firmly to your decisions when they have been made, it will be in vain to expect that you will act in life with any considerable success.”

“Nothing will go right unless you dare to be singular. Every thing will be wrong when a man has not learnt—and the sooner you learn it the better for your lives here and yonder—the great art of saying ‘No.’”

The examples of moral courage recorded in history may be studied with great advantage. The calmness with which Socrates drank the cup of poison has already been noticed. The grand words of Martin Luther are well known. When warned of the danger to his life incurred by attending the Diet, he said, “I am determined to enter the city though as many devils should oppose me as there are tiles upon all the houses at Worms.” The most sublime illustration of moral courage is afforded by Jesus Christ. Fully aware of the mockery, sufferings, and cruel death that awaited Him, He “steadfastly set His face to go to Jerusalem.”

But it must be confessed that the foregoing means are in themselves insufficient. A good English writer has the following remarks :—

“How many times since you were a boy have you said, ‘Now I am *determined* that I will never do that again. I have flung away opportunities. I have played the fool and erred exceedingly—but I now turn over a new leaf!’ Yes, and you have turned it—and if I might go on with the metaphor, the first gust of passion or temptation has blown the leaf back again, and the old page has been spread before you once more just as it used to be. The history of individual souls and the tragedy of the world’s history recurring in every age, in which the noblest beginnings lead to disastrous ends, and each new star of promise that rises on the horizon leads men unto quagmires and sets in blood, sufficiently show how futile the attempt in our own strength to overcome and expel the evils that are rooted in our nature.”

We need Divine help. How this may be obtained is shown in the *Ninth Step*.

SIXTH STEP.

SELF-CULTURE.

Self-culture may be understood in different ways. In its widest sense, it refers to moral and spiritual as well as to intellectual improvement. It most frequently denotes the last, the sense in which it will be taken here.

Neglect of Self-Culture.—It is a standing complaint in India that when school or college is left, all study is thenceforward abandoned. In some cases even text-books are sold. This is a ruinous mistake. At Oxford a student, when he receives his degree is told by the Vice-Chancellor that he is “commencing in the Faculty of Arts.” Real education is only beginning when a student leaves college. Unless reading is kept up, much of what has been learned will be lost, while without fresh accessions of knowledge, no man will be qualified to discharge his duties aright, and meet the just claims of his country upon him.

The common excuse for the neglect of study is want

of time ; but at the bottom it is want of *inclination*. Pure laziness is the grand obstacle. "Where there's a will, there's a way." There are very few Indian clerks who could not give at least an hour a day to reading of an improving character, in addition to light literature and the newspapers. The men who do most work generally mark out their time carefully, allotting such and such hours to certain duties. A habit is thus formed, so that work becomes a pleasure. Let the reader adopt this plan, and resolve to give an hour every morning to study.

MEANS OF SELF-CULTURE.

1. Books.

Value of Books.—"Books," says Sir John Lubbock, "are to Mankind what Memory is to the Individual. They contain the History of our race, the discoveries we have made, the accumulated knowledge and experience of ages ; they picture for us the marvels and beauties of Nature ; help us in our difficulties, comfort us in sorrow and in suffering, change hours of ennui into moments of delight, store our minds with ideas, fill them with good and happy thoughts, and lift us out of and above ourselves."

Fedin
Wass
ness- Through books we can have the wisest men in all countries and in all ages to be our teachers. "In a corner of my house," says Arnott, "I have *books!*—the miracle of all my possessions ; for they transport me instantly not only to all places, but to all times. By my books I can conjure up before me, to vivid existence, all the great and good men of old ; and for my private satisfaction I can make them act over again the most renowned of all their exploits. Poets recite their compositions before me ; orators declaim ; witty men amuse me ; learned men explain the sciences ; wise and holy men instruct and counsel me. In a word, from the Equator to the Pole, and from the beginning of time until now, by my books I can be where I please."

Classes of Readers.—Coleridge thus describes four of them : "The first, like the hour-glass ; their reading, like the sand, running in, and then out, and leaving not a vestige

behind. *The second like the sponge*, which imbibes everything, only to return it in the same state, or perhaps dirtier. *The third, like the jelly-bag*, allowing the pure to pass through, and keeping only the refuse and dregs; and the *fourth, like the slaves in the mines of Golconda*, casting aside all that is worthless, and retaining only the diamonds and gems." Seek to belong to the last class, gathering riches from all your reading.

How to Read.—"Some books," says Bacon, "are to be tasted, others to be swallowed, and some few to be chewed and digested—that is, some books are to be read only in part; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention."

The following remarks do not refer to light reading for recreation, but to standard works for the purpose of study. Gibbon usually read such books three times. He first read it, glancing through it to take in the general design; he read it again to observe how the work was conducted, to fix its general principles on the memory; and he read it a third time to discuss its bearing and character. This is the kind of reading of most value.

If the book you study is your own, it is a good plan to indicate in the margin the most important points, and your opinion of the argument.

What to Read.—Bacon says, "Histories make men wise, poets witty, the mathematics subtle, natural philosophy deep, moral, grave, logic and rhetoric able to contend."

Only a few subjects can be noticed.

Every Indian should seek to get a good knowledge of his own country, its geography, its history, its literature, its religions. The list at the end of this volume contains several cheap works which will be serviceable in this respect, and they direct attention to the standard works from which they have been compiled. The Series on the *Sacred Books of the East* deserves special attention. Mr. R. C. Dutt's *Ancient India* contains a great amount of interesting information.

From the close connection between England and India,

the former country has the next claim to attention. But other important countries deserve to be known. Macaulay, while President of the Bengal Committee of Public Instruction, wrote: "The importance of geography is very great indeed. I am not sure that it is not of all studies that which is most likely to open the mind of a native of India."

History is another important and interesting study. Besides the histories of India and England, those of the Jews, Greeks, Romans, and Arabs should be studied, as they have greatly influenced the current of events in the world.

History has been called "Philosophy teaching by example." This especially applies to *biography*, which is history in its most attractive and influential form. It includes not only

"The dead but sceptred sovereigns who still rule
Our spirits from their urns,"

but individuals in humble life, presenting models which it is most desirable we should copy. The Appendix mentions, *Eminent Friends of Men, Noted Indians, the Governors-General of India, Anglo-Indian Worthies*, and biographical sketches in the Anna Library, to which attention is invited. Let good biographies form a considerable proportion of your reading.

Space does not admit other branches of literature to be noticed; as poetry, the various natural sciences, philosophy, political economy, etc. All deserve more or less attention.

As a rule, the vernacular literature of India, except modern works, contains only false geography, false history, false science; but every educated man should have some acquaintance with the standard works in his own language.

Books to Avoid.—Among the worst are novels or other works of an immoral tendency. Low sensational novels should also be shunned; even the best novels should be read sparingly. The great majority of works of fiction are mere rubbish. They are bad examples of style, they vulgarise taste, they waste time, they give false views of life, and so enfeeble the intellect as to occasion a dislike to

solid reading. "The mind at last," says Rogers, "becomes so vitiated that it craves and is satisfied with anything in the shape of a *story*—a series of fictitious adventures, no matter how put together; no matter whether the events be properly conceived, the characters justly drawn, the descriptions true to nature, the dialogue spirited or the contrary."

Newspapers and Magazines.—Well-conducted newspapers are a great source both of amusement and instruction. The articles being generally short, they may be read at spare minutes; they recruit the mind fatigued by study, and they may be taken up with advantage after meals. The same remarks apply to magazines, but they generally require longer time.

While many newspapers edited by Indians are carried on in a proper spirit, there are *some* to which the following remarks of the *Indian Mirror* apply;

"Any one who will go through the weekly reports in the Native papers, cannot help thinking that in the current vocabulary of our contemporaries, education means the loss of respect for the Government; public spirit is synonymous with empty bluster; patriotism is hatred of Englishmen, and impartiality is gross abuse."

II. OBSERVATION.

Blackie says :

"I earnestly advise all young men, to commence their studies, as much as possible, by direct OBSERVATION OF FACTS, and not by the mere inculcation of statements from books. A useful book was written with the title,—*How to Observe*. These three words might serve as a motto to guide us in the most important part of our early education,—a part, unfortunately, only too much neglected. All the natural sciences are particularly valuable, not only as supplying the mind with the most rich, various, and beautiful furniture, but as teaching people that most useful of all arts, how to use their eyes. It is astonishing how much we all go about with our eyes open, and yet seeing nothing. This is because the organ of vision, like other organs, requires training: and by lack of training and the slavish

dependence on books, becomes dull and slow, and ultimately incapable of exercising its natural functions."*

In India there is a boundless field of observation. The numerous plants on every hand deserve careful study. The beauty of many fill the mind with delight; others are noted for their uses as food, in medicine, or in manufactures. The animal creation is still more wonderful. A European, called Huber, became famous through his observations on bees, to which he devoted a life-time. Sir John Lubbock, a noted member of Parliament and author of several useful books, has given great attention to the study of ants. Some of the doings of insects are very remarkable. There are mason wasps; insects rear earth-works, they excavate, they saw, they are carpenters, they weave, they make paper; others drive themselves through water like a steamship. Ruskin shows how an intelligent man may derive pleasure from watching the varying aspects of the heavens by day, while by night they present a scene of matchless grandeur.

The conduct of those we meet, and, above all, the workings of our own minds, are other important fields of observation.

While even a villager may find enough around him to occupy his thoughts, persons who can have access to the *museums* found in some of the large cities, should avail themselves of the privilege. Much interesting knowledge may thus be gained.

A contemplative man as Shakspeare says, may find :

“Tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.”

III. CONVERSATION AND LECTURES.

“Conversation,” says Bacon, “makes a ready man.” The mere bookworm is often unable to express clearly his own ideas. By attempting to explain them to others, we get to understand them better ourselves.

It is allowed that one important use of conversation is to relax the mind, and promote kindly feeling; but the complaint of Cowper is also largely true. Conversation

* *Self-Culture*, pp. 2, 3.

“Too often proves an implement of play,
 A toy to sport with and pass time away.
 Collect at evening what the day brought forth,
 Compress the sum into its solid worth,
 And if it weigh the importance of a fly,
 The scales are false, or algebra a lie.”

It is partly our own fault when time is thus misspent. Seek to introduce some interesting and useful topic. Its character must depend upon the company. It would be folly to talk of algebraic problems to persons entirely ignorant of them. A wise man derives much knowledge from the right employment of conversation. He tries to extract from every one he meets the information he possesses. If in company with a farmer, he talks about agriculture; if with a merchant, he inquires about commerce. The wise man gains knowledge, while those with whom he converses are pleased, because they talk on subjects in which they are interested.

Lectures are one of the pleasantest ways of acquiring knowledge. In many cities courses of them are now delivered. Those unable to hear them, may find accounts of them in newspapers. Occasionally also they are reprinted

IV. WRITING.

Here again Bacon may be quoted: “Writing makes an exact man.” Ideas in our mind may be confused, but when we write them out, they must take a definite shape. After reading a standard work, it is an excellent plan to write out an analysis of it, or, still better, to present the argument in your own language.

V. REFLECTION.

It need only be mentioned that this must accompany all efforts at self-culture to render them of real value.

Moral and spiritual culture are of still greater importance, but they will be noticed under another head.

In the foregoing ways, try to make the best use of the talents God has given you. Your duty to God, to yourself, to your family, and country, requires it, and the reward will be abundant.

SEVENTH STEP.

A WELL-ORDERED HOME.

A man's happiness depends largely upon the character of his home. Of one whose inmates behave as they ought, an English poet says,

“Sweet is the smile of home; the mutual look,
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure.”

There is no spot on earth so dear as a well-regulated home. Around it entwine the tenderest recollections. It recalls the sweet tones, the pleasant smile of a beloved mother; the counsels of a father; brothers and sisters, the companions of our childhood. Amid misfortune, when the world may frown upon us, home sympathy and love are our support. It has happened, not unfrequently, that men, who by their talents have raised themselves to the highest offices of state, have, in their old age, forsaken the splendour of the capital, and gone to spend the last years of their life in their native village.

It is true that the above remarks apply only to a family where love reigns. There are many homes with which no pleasing thoughts are associated. This arises from the misconduct of the members, for the family relationship is one of the greatest provisions made by God for man's temporal happiness.

The Hindu Joint Family System.—This prevails chiefly among the upper classes of society; labouring people often live separately as in other countries. Sir Monier Williams says,

“There exists no word that I know of in any Indian language exactly equivalent to that grand old Saxon monosyllable ‘home;’ that little word which is the key to our national greatness and prosperity. Certainly the word *Zenana*—meaning in Persian ‘the place of women’—cannot pretend to stand for ‘home’ any more than the Persian *Mardana*, ‘the place of men’ can mean ‘home.’ For home is not a mere collection of rooms, or even a

mansion, however stately, where male relatives are aggregated on one side, and female on the other; home is not a place where women merge their personal freedom and individuality in the personality of the men; still less is home a place where husbands and wives do not work, talk, and eat together on terms of equality, or where daughters and child widows are kept in gross ignorance, and made to do the work of household drudges. Rather is it a hallowed place of rest and of trustful intercourse, where husbands and wives, brothers and sisters, male and female relatives and friends, gather together round the same hearth in loving confidence and mutual dependence, each and all working together like the differently-formed limbs of one body, for the general good and for the glory of the great Creator who created them.”*

The advantages and disadvantages of the family system are well set forth by Mr. Bulloram Mullick in his *Essays on the Hindu Family in Bengal*. The latter are considered to outweigh the former. He says: “The joint system is destined to die a sure death and nothing on earth can save it.” No sudden revolution is desirable. The heads of families, however, should prepare for the inevitable change by training their children to independence.

POINTS TO BE SECURED IN A FAMILY HOME.—The following remarks assume that the reader is living in a home of this description. If he is receiving a salary, he may insist upon the following:

1. **Free Intercourse between Husband and Wife.**—Mr. Mullick says that the “young wife can see her husband only at night when the whole house is asleep, and with the lark she must bid him adieu.” If either is sick, it is considered immodest for the other to be at the bedside. *The Bengalee* thus describes the system and its natural result:

“The women are the hardest combatants, and the widows the greatest heroines. They watch the young husband and the young wife with the hate and jealousy of a step-mother. The married couple cannot peep at one another during the day

* Addresses, pp. 50, 51.

without finding themselves the objects of the bitterest persecution. The normal condition of husband and wife is upset during the day, and during also that part of the night which is not devoted to rest. In some families, owing to poverty of house-room, even this indulgence cannot be obtained. Can a more monstrous state be conceived, and can it be wondered, that the young men, withheld from the society of their wives, should run greedily for amusement into brothels?"

The late Sir Madhava Row gives the following advice :

1. If your circumstances allow of it, you and your wife should live apart from the family,—in other words, live separately.

2. If you cannot do so, have at least a separate room for yourself in the house, so that you may have therein the company of your wife, without being seen by your elders.

3. Let your wife at her pleasure go into that room and sleep during the day, or meet you there and converse with you, or represent her grievances, difficulties and troubles, or at least escape from the persecution of the mother-in-law and other elder members of the family, whether male or female.

4. In short, enable her to meet you often and freely, so that you may make her happy, may comfort her, relieve her troubles and anxieties, and constantly afford her your sympathy and aid. She will often need your support and solace. Enable her freely to appeal to you for the same.

5. Remember that a large share of the miseries of the wife is due to the restraints placed by the elders of the family on her intercourse and communication with you. Only take means to free her from such restraints, and you will greatly improve her happiness.

(6. This will be noticed hereafter.)

7. Give her small monthly money allowances to spend as she may like, without reference to the elders.

8. In any quarrel between the wife and the elders, do not blindly side with the latter. Your wife is as much entitled to your justice as your elders are to your respect. Moreover, by doing impartial justice, you will better set matters right than by indiscriminately identifying yourself with the elders.

2. Free intercourse between Parents and Children.—Pandita Ramabai says : " Children enjoy the company of father or mother alternately by going in and out when they

choose, but the children of young parents are never made happy by the father's caresses or any other demonstrations of his love in the presence of the elders; the notion of false modesty prevents the young father from speaking to his children freely."

The picture below represents an evening in an English family. The parents and children are seated around a table. The father has a newspaper in his hand, but is talking to his sons, one of whom is building a little house with wooden bricks. The mother is teaching sewing to her daughter by her side.



Another picture is given of an Indian family, which is already realised in some cases.



It is this family life which makes a *home*. The advantages are great. Mutual love is promoted. The father is afforded the opportunity of teaching his children valuable lessons. This is the more necessary in India, as the mothers are generally uneducated.

If the reader has children, let him bring them together with his wife every evening, and spend some time with them. In England a part of the evening is sometimes called the "*Children's hour*," because good fathers devote it, if possible, to intercourse with their children. When they are young, part of the evening should be given to play. A Spanish ambassador once went to the palace of a famous French King. He expected to see the King seated on his throne ; but when he went into the room, he saw him on his knees, with his eldest son on his back, playing together "at horses," with the other royal children romping around. The ambassador was about to start back, when the King, looking up to him, said, "My lord Ambassador, are you a father?" "Yes, may it please your Majesty."

“Very well,” was the reply; “then I shall go on with my game round the room.”

By taking an interest in the amusements of his children, a father gains increased influence over them which may be turned to the best account.

In the evening the father should also carefully observe the moral conduct of his children. Selfishness is apt to show itself: this should be guarded against. Obedience and truthfulness are other lessons to be taught. Filthy speech should be carefully checked.

DUTY TO A WIFE.—This is well expressed in the words of the Church of England marriage service. The man is asked, “Wilt thou have this woman to thy wedded wife? ... Wilt thou love her, comfort her, honour and keep her in sickness and in health; and, forsaking all other, keep thee only unto her so long as ye shall both live?” The following promise is afterwards made: “I take thee to my wedded wife, to have and to hold from this day forward, for better or worse, for richer or poorer, in sickness and in health, to love and to cherish, till death us do part.”

The Mahabharata thus describes the position and character of an Indian wife in ancient times:

“A wife is half the man, his truest friend—
 A loving wife is a perpetual spring
 Of virtue, pleasure, wealth; a faithful wife
 Is his best aid in seeking heavenly bliss;
 A sweetly-seeking wife is a companion
 In solitude; a father in advice;
 A mother in all seasons of distress;
 A rest in passing through life’s wilderness.”

Love, sympathy, and faithfulness, are the great duties which a husband owes to his wife. These may be manifested in many ways. Some of them have already been noticed, as free intercourse, but attention may be drawn to a few others.

1. **Teaching her to Read and Write, if necessary.**—In the case of an increasing proportion of the wives of educated men, this is not required; but as out of a hundred millions of females in 1881 only 231,000 were able to read

and write, probably the wives of some of the readers are still destitute of that ability. Unless his wife is old or other circumstances peculiar, no educated man has any right to be considered a well-wisher to his country who allows her to remain in ignorance. It is no excuse to say that the wife does not wish to learn. The real cause is the indifference of the husband. If he was in earnest, she would soon catch his spirit.

The husband and wife should always have an hour or so together before retiring to rest. The work of the day will be over and the children in bed, so that there will be time for teaching.

As in the case of children, the instruction should be made as pleasant as possible. A beginning should not be made with the alphabet, but with a short easy word, which the wife should try to copy. A lesson, even for quarter of an hour every evening, would soon give the ability to read.

2. **Giving general information.**—The object is to enlarge the little world of Indian women, to lead their thoughts beyond the kitchen and domestic squabbles. At first it will be difficult, on account of their ignorance, to interest them. A beginning may be made with what are called in education "object lessons." A piece of salt would form an excellent subject, how obtained from the sea and mines, its properties and uses. Talks about pearls, gold, silver, &c., might follow. Plants and animals, the structure of the body, the sun, moon and stars, remarkable inventions, descriptions of strange places and strange people, biographies, stories from history, &c., are some other topics. When practicable, they should be illustrated by pictures. A small telescope and microscope would be useful.

In England a wife sometimes reads to her husband, tired with the labours of the day, or she may amuse him with music. In India, if necessary, a husband might read to his wife.

Public events will afford materials for conversation. Some Bengali ladies are taking a warm interest in the National Congress.

Although at first information may require to be given orally, in time, books, magazines, and newspapers may be supplied, which will enable the wife to gain knowledge for herself.

Visits to museums would excite curiosity, and give a taste for reading.

3. **Advice about the Training of Children.**—Here instruction is urgently needed. A few points may be mentioned :

Preservation of Health.—As already mentioned, Indian mothers trust largely to superstitious ceremonies to keep their children well, while they neglect sanitary arrangements. Mr. Mullick says, "The Hindu wife has no knowledge of the laws of health, and hence her children are constantly ill. They are made to eat more than they can digest, aggravating their otherwise invalid condition."

Obedience.—Many mothers have no command over their children. They let them do as they please when they are young, and when they grow up they despise their authority. When they try to secure obedience, it is generally by frightening the children with imaginary goblins.

Truthfulness.—This virtue especially requires to be inculcated, but it is best taught by the mother's example. Unfortunately some of them deceive their children or even teach them to tell lies.

Purity.—The obscene speech of Indian homes is one of its darkest features. Mothers should be urged never to use indecent language themselves, and to check at once any approach to it among their children.

Self-Help.—It is a far greater benefit to a child to teach him to help himself than to do every thing for him. As soon as he is old enough, let him be taught to wash himself, put on his clothes, comb his hair, take care of his toys, put them away, &c. The children of rich people should have the same training—and not have every thing done for them by servants. Hindus require to be taught self-reliance and the dignity of labour.

If the reader has children, let him give great attention to their training. Children may be the greatest earthly joy

of parents or their severest affliction. "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." "Sharper than serpent's tooth it is to have a thankless child."

Religious Teaching.—This is, above all, important. Superstitious beliefs and practices alone constitute the whole religion of most Indian women.

The husband should teach his wife about the one true God, our Creator and Preserver, our Father in heaven. Instead of bowing down to idols, which can neither see nor hear, which cannot even take care of themselves, worship should be paid to God alone.

It must be confessed that it will be a very difficult task to lead a woman, steeped in superstition from infancy, to forsake idolatry for the worship of the Heaven-Father, the Dyaus-Pitar of the old Aryans; but it is worthy of the effort. Until India gives up her 33 crores of gods and goddesses, she must rank among the semi-civilised countries of the earth.

Family Prayer.—Hindu women, as a rule, have no idea of the nature of true worship and prayer. Their religion consists only in doing puja to an idol or walking round the tulsi plant. The nature of prayer should be explained. In families that are truly Christian, God is worshipped morning and evening. A hymn is sung, a passage is read from the Bible, and all afterwards kneel in prayer. An account of this will be found in Pice Papers No. 35, *Family Prayer*.

Families where God is thus worshipped in spirit and in truth, are likely to grow up loving, happy, and prosperous. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

MOTIVES TO THE DUTY.—Husbands who neglect their wives and allow them to live in ignorance are bringing evil upon themselves. As Tennyson says :

"The woman's cause is man's ; they rise or sink
Together, dwarf'd or godlike, bond or free :
If she be small, slight-natured, miserable,
How shall men grow ?"

A few of the motives may be mentioned :

1. **Gratitude.**—It was well said at a meeting in Calcutta: “There is no hand so gentle as a woman’s hand, no eye so observant, no foot so soft, no ear so wakeful, no head more unselfishly thoughtful, no heart more unceasingly loving, no life more devoted than woman’s.” Men, in their turn, should do all they can for women.

2. **Personal Welfare.**—The reader has had an English education. Knowledge always brings with it responsibilities. A blind man could not warn his blind wife of a precipice over which she might fall; but a man with sight who did not caution her would be justly regarded as a monster of cruelty. An ignorant Hindu who does not instruct his wife is comparatively blameless; not so the educated man.

The excuse that women do not wish to be instructed is a mere pretext for the neglect of duty. Indian wives are very affectionate, and if their husbands were in earnest, they would willingly be taught.

3. **Regard for the Children.**—There is an Indian proverb, “As is the thread, so is the cloth.” Children largely reproduce their mothers. At present they suffer in health, they are full of superstitious fears, their morals are defective, and they are ignorant of true religion from the want of proper training. If there is to be a change, the mothers must be instructed.

4. **Duty to Country.**—Indians are now beginning to take an interest in their country as a whole. Containing one-sixth of the world’s inhabitants, its welfare is of the highest importance. Their condition also is such as to demand the most earnest effects for their enlightenment. The necessity of female education for their improvement will be noticed under another head.*

A home may include parents, brothers and sisters. A few remarks may be made about duties to them.

Duty to Parents.—Our parents are our greatest earthly

* The *Women of India and what can be Done for them*, gives full details under this head. 8vo. 158 pp. 4 As. Post-free, 5 As. *Childbirth*, 1 Anna; *The Health of Children*, 2 As.; *The Training of Children*, 2 As.; treat of their respective subjects. Pice Papers Nos. 5, 19, 31, and 32, are shorter and cheaper.

benefactors. Under God, they are the authors of our being, and the channel through which nearly all our blessings flow. Hence, our duty to our parents comes next to our duty to God. "Honour thy father and thy mother," is the first command, so far as our fellow-beings are concerned. Upon its observance or neglect, our temporal happiness or misery very largely depends.

Gratitude demands that children should honour their parents. With what care and anxiety parents nurse and watch by day and night over their children when they are feeble and helpless infants! How readily they sacrifice their rest, their comfort, their pleasures for the sake of their children; how they toil and save to provide for all their wants! Children should often think upon the self-denying love of their parents, and show their gratitude by their conduct.

Filial obedience promotes the welfare of the children themselves. An undutiful son cannot be happy. Uneasiness, misery, and remorse dwell within him; while the affectionate child has, so far, the approval of a good conscience. Habits of self-restraint and submission to authority fit a man for greater usefulness in society; they secure for him that respect and confidence which pave the way to success.

Parents should be honoured, because this duty is enjoined by God. It is not left optional; there is an express command given. Every obligation, human and divine, enforces filial piety.

Still, God is to be obeyed rather than man. If a parent should wish his child to do what his conscience condemns, it would be his duty to refuse.

Brothers and Sisters.—In some cases, parents have only a single son, or daughter; but generally there are several children belonging to a family, forming brothers and sisters.

To secure the happiness of a country, not only must the sovereign be just and the subjects loyal; the people must be well affected towards each other. A family is like a little kingdom. Its happiness does not depend exclusively on the mutual conduct of parents and children, but also on the conduct of the children to each other.

Brothers and sisters are bound together by strong ties. They are born of the same parents ; from infancy they have dwelt under the same roof ; they have shared each other's joys and sorrows. If love exists anywhere on earth, it should be found within the family circle.

"Remember," says Newcomb, "that the character you form in your family will, in all probability, follow you through life. As you are regarded by your own brothers and sisters at home, so, in a great measure, will you be regarded by others, when you leave your father's house. If you are manly, kind, and courteous at home, so you will continue to be; and these traits of character will always make you beloved. But if you are peevish, ill-natured, harsh, uncourteous, or overbearing, at home, among your own brothers and sisters, so will you be abroad; and instead of being beloved, you will be disliked and shunned."

Brothers and sisters should love each other, and try to promote each other's happiness. They should take pleasure in pleasing each other, instead of each being selfishly taken up in seeking his own enjoyment.

Envy should be guarded against. A selfish child is prone to suspect his parents of partiality. There are reasons, however, for treating children in some respects differently, although all may be equally loved.

The capacities of children vary. A wise parent will have due regard to this in his arrangements. One may be fitted to excel as a student, while the others may have no taste for learning. The children who would seek to deprive a brother of the advantage of a good education, because they could not profit by it themselves, would be selfish and unjust. At the same time, a son who has thus been more highly favoured than his brothers should not give himself airs, but use his superior privileges in promoting the welfare of the family. Little differences will arise among brothers and sisters. These should be settled amicably among themselves, instead of complaints being made to the parents. There is no sight more attractive than brothers and sisters, full of kindness and love, striving how each may oblige the other. If you would have your home such a place, you must not be particular

about maintaining your own rights, but be ready always to yield rather than to contend. This will generally have the effect of producing the same disposition in brothers and sisters, and then the strife will be which can be the most generous.

Mutual respect should be shown by brothers and sisters. All coarse, degrading terms of address should be avoided ; and nothing but what is courteous either done or said.

Brothers ought to be very kind to their sisters. Girls are not so strong as boys, they are much more gentle in disposition, and so they ought to be treated very tenderly. It is unmanly to be harsh and rough to any woman, and especially so, to act towards a sister in that manner.

Though female education is gradually spreading, there are still vast numbers, both of girls and women, unable to read. An educated man should use all his influence to get his sisters taught, and seek to promote their improvement in every way.

If any member of a family suffer from ill-health or other misfortune, it is the duty of his brothers and sisters to show him special kindness. All should be willing to sacrifice their own pleasure to comfort him in his sorrow.

Brothers and sisters should be very careful not to become estranged from each other after the death of their parents. "In a world so cold and selfish as this," says an American writer, "fraternal love, deeply rooted in childhood and nurtured through life, is of unspeakable worth. No amount of parental estate, for which children too often contend, can compare in value with it. Better that the largest fortune be sunk in the sea, than that it should become an occasion of alienation between them."

Brothers and sisters are sometimes widely separated in after-life. Kind letters, under such circumstances, tend to keep alive the flame of affection. They remind brothers and sisters of the "sweet home" which they once enjoyed together, and they strengthen each other for the discharge of the great duties of life.

EIGHTH STEP.

TRUE PATRIOTISM,

OR,

A WARM INTEREST IN THE WELFARE OF INDIA.

THE word "Patriotism" comes from the Latin *patria*, country. The meaning is a *love of country*. The feeling is so noble and praiseworthy, that many claim the honour due to it whose pretensions are groundless. Just as we ought to judge between base and true coin, so should we distinguish between false and true patriotism.

Patriotism in Europe.—The sentiment was very strong among the ancient Greeks and Romans. A soldier, stricken down on the battle-field, comforted himself in his last moments with the thought, "It is sweet and honourable to die for one's country."

But the patriotism of the Greeks and Romans was defective. "Outside the circle of their own nation," says Lecky, "all men were regarded with contempt and indifference, if not with absolute hostility. Conquest was the one recognised form of national progress, and the interests of nations were therefore regarded as directly opposed. The intensity with which a man loved his country was a measure of the hatred which he bore to those who were without it."

The primary meaning of the Latin word *hostis*, is simply stranger: every stranger was looked upon as an enemy. Christianity, by teaching that we are all children of the same great Father in heaven, who should "love as brethren," has enlarged human sympathies. Still, selfishness is ingrained in human nature, and acts as a barrier to the noblest principles. There are remains of the old spirit among the most enlightened nations of the West. Smiles says:

"A great deal of what passes by the name of patriotism in these days consists of merest bigotry and narrow-mindedness, exhibiting itself in national prejudice, national conceit and

national hatred. It does not show itself in deeds, but in boastings—in howlings, gesticulations, and shrieking helplessly for help—in flying flags and singing songs—and in perpetual grinding at the hurdy-gurdy of long-dead grievances and long-remedied wrongs. To be infested by *such* patriotism as this is, perhaps, amongst the greatest curses that can befall any country.”*

Patriotism in India.—From the earliest times, Indian patriotism has resembled that of ancient Europe. The “Brotherhood of Man” is nowhere recognised in the Vedic hymns. The Aryan settlers had the pride of race in an extravagant degree, showing great contempt for and hatred of the nations with whom they came in contact. They called the aborigines the “black skin”; they were looked upon even as demons. In course of time the caste system was developed, and foreign nations were regarded as impure Mlechhas.

More enlarged views are spreading among educated Hindus; but the patriotism displayed still assumes very much the character of that condemned by Smiles. Some of its manifestations will be noticed more in detail.

FORMS OF FALSE PATRIOTISM.

1. **National Pride.**—It is an old illustration that the ears of corn heavy with grain hang down, while the empty ones raise their heads upright. People are generally conceited in proportion to their ignorance.

Bengalis are peculiarly prone to indulge in vain boastings regarding the ancient civilization of India. Mr. Manomohan Ghose remarked some time ago in Calcutta:

“He felt a legitimate pride in the ancient civilization of India, but he was bound to say that an undue and exaggerated veneration for the past was doing a great deal of mischief. It was quite sickening to hear the remark made at almost every public meeting that the ancient civilization of India was superior far to that which Europe ever had.”

The *Indian Mirror*, when the “only Native Indian daily,”

* *Character*, pp. 27, 28.

thus avowed its belief in astrology, and boasted of the superiority of Indian, over Western, science :

“Modern science cannot prognosticate the occurrence of earthquakes, as the ancient science of the Aryans can do. That there will be frequent earthquakes this year was foretold by our Hindu astrologers long ago, and every Hindu almanac for this year contains a forecast to that effect. Modern science is still very much in its infancy, and has yet to make much greater progress to enable it to even approach one-tenth part of the ancient Philosophy of the East. Our modern scientists are not fit to hold a candle to some of these learned men of our country, who are well versed in the scientific teachings of the East.”*

2. A Defence of every National Custom and Belief.—This was noticed more than twenty years ago by the late Sir H. S. Maine in a Convocation Address. He says :

“If I had any complaint to make of the most highly educated class of Natives,—the class I mean which has received the highest European education,—I should assuredly not complain of their mode of acquiring knowledge, or of the quality of that knowledge (except that it is too purely literary and not sufficiently scientific) or of any evil effects it may have on their character, or manners, or habits. I should rather venture to express disappointment at the use to which they sometimes put it. It seems to me that not seldom they employ it for what I can best describe as irrationally reactionary purposes. It is not to be concealed, and I see plainly that educated Natives do not conceal it from themselves, that they have, by the fact of their education, broken for ever with much in their history, much in their customs, much in their creed. Yet I constantly read, and sometimes hear, elaborate attempts on their part to persuade themselves and others, that there is a sense in which these rejected portions of Native history, and usage, and belief, are perfectly in harmony with the modern knowledge which the educated class has acquired, and with the modern civilization to which it aspires. Very possibly, this may be nothing more than a mere literary feat, and a consequence of the over-literary education they receive. But whatever the cause, there can be no greater mistake, and under the circumstances of this country, no more destructive mistake.”

* Quoted in the *Indian Witness*, July 18th, 1885.

This "DESTRUCTIVE MISTAKE" is now more rampant than ever. It is not confined to Bengal. *The Hindu*, a Madras journal says :

"We have observed of late a tendency on the part of some of our educated countrymen to apply their mental powers for irrationally reactionary purposes. Social customs and institutions which are evil in their results, and are the product of past simpler and less civilized conditions, have received elaborate defence; and even certain merits have been attached to them.

"They defend every superstition of our people; they believe in every dogma and worthless ceremonial, and are generally slaves of our exacting priesthood. In their judgment, nothing that our ancestors did could be wrong. Everything Indian is excellent itself, and everything foreign the opposite."

Principal Wordsworth made the same complaint with regard to educated men in Bombay :

"I find some of them employing all the resources of theological sophistry and cant, not simply to palliate, but to vindicate what is plainly one of the most cruel, blighting, and selfish forms of human superstition and tyranny. I find others manœuvring to arrest every sincere effort at reform, sophisticating between right and wrong, defaming the character and motives of reformers."

The *Subodha Patrika* corroborates the above :

"Patriotism is now taken to mean a blind praise of all that is ours, and a strong denunciation of all that is foreign. It matters not whether a custom is good or bad; it is ours, and we must praise it. A non-Hindu tells us what we should do; it matters not if he is right; he is not a Hindu and he has no right to tell us what we should do . . . This is the prevailing spirit of the present times. There is no respect for *truth* or *consistency*. A people ruled by such ideas can never improve, and they are sure to work their own ruin by their own hands." June 17th, 1888.

It must be acknowledged that there is nothing new in such a course of conduct. The emperor Julian attempted it in Europe fifteen centuries ago. An intelligent Indian writer says :

"History tells us that it is in human nature to use every

newly-discovered truth in explaining old superstitions. It is after this explanation, too, has been exploded that the truth is able to make its way into the minds of men. India is passing through this intellectual crisis. The first gleams of modern science have begun to flash upon a society long clouded by superstitions; and the first result of this change is, as it has always been in the history of nations, that the educated waste their energies in spinning cobwebs of airy nothings, in order to prove that all our institutions are based upon the latest results of science.

“These reconcilers of modern culture and old prejudices, in my humble opinion, do more harm to their society than those weak, ignorant men who openly oppose every innovation. The great merit of the elder generation is that it has a genuine faith — whether it is well-guided or misguided is a different question. But the young generation of Indians has neither the faith of the elder one, nor the bold questioning spirit of Europe; but ‘destitute of faith, yet terrified at scepticism,’ it tries to escape the inevitable agonies of a great intellectual crisis by pouring the new wine of modern culture into the old bottles of Indian superstition.”*

The same writer remarks: “I think if there is any phase of our present revolution which is really lamentable, it is that of the general hypocrisy of our educated youths.”

3. **Race Hatred.**—Sir H. S. Maine, in a Convocation Address, deplored the European “cant about nationality and race which promises to flood the world with false history almost as much as it threatens to deluge it with blood.” The old Aryan feeling against the aborigines has been noticed. It exists nearly as strong as ever. Foreigners are so impure that their very touch is pollution. Pandits bathed after shaking hands with a learned and refined Englishman, like Sir Monier Williams, the Oxford Professor of Sanskrit. It is not surprising that the Native journals which pander most to race hatred are considered the most patriotic. Any stick is good enough to beat a dog with. The grossest misrepresentations are readily accepted. Instead of stirring up the people to self-help

* *The Indian Magazine*, 1886, pp. 115, 116.

and the reform of some of their insane customs, the poverty of the land is laid at the door of the British Government.

The idea of a patriot, with some, is the man who brags most of the "ancient glories of India," and most depreciates modern progress; who defends every national belief and custom, and denounces every thing foreign; and who most vilifies the English character and the English administration.

Happily there is an enlightened minority who see that it is the worst treachery to their countrymen to flatter them, to allow error and wrong to remain unchecked, and to stir up nationality against nationality. A correspondent addressed *The Indian Mirror* as follows:

"It pains me extremely to read some of the articles of the *Amrita Bazar Patrika*. The editor of that paper, misguided by false notions of patriotism, has taken into his head of serving his country by heaping censures upon the character of the ruling race of the land. I shall not stop to enquire into the justness or otherwise of such censures. Suffice it to say that even if they were true, the mode in which they have been expressed shows a spirit of hostility little calculated to reconcile the conquerors with the conquered. Such indiscreet go-ahead effusions render the breach between Europeans and Natives still wider, and make those Englishmen who have really the welfare of India at their hearts think that their sympathy is wasted upon beings who do not possess a spark of gratitude in them."

TRUE PATRIOTISM.

A true patriot is one who loves all his countrymen, and seeks to promote their benefit in every way consistent with truth and justice.

Gladstone says, "The worst thing you can do to a nation is to flatter it." Mecauly says that it was not by "flattering national prejudices" that Peter the Great did so much to elevate Russia. The remark of the veteran statesmen, Sir Madhava Row, ought to be engraved on the heart of every Indian: "*What is not TRUE, is not PATRIOTIC.*" There is an Indian proverb, "Truth conquers." Any belief, any practice, not founded on truth must eventually give away, and "great will be the fall thereof." Truthfulness lies

at the basis of every virtuous character, and patriotism which defends a lie is a mere sham.

The maxim of Sir Madhava Row may be thus extended: "Whatever is not JUST, is not PATRIOTIC."

The burning words of Kingsley are true:—

"Foremost among them stands a law which I must insist on, boldly and perpetually, a law which man has been trying in all ages, as now, to deny, or at least to ignore; though he might have seen it if he had willed, working steadily in all times and nations. And that is—that as the fruit of righteousness is wealth and peace, strength and honour; the fruit of unrighteousness is poverty and anarchy, weakness and shame. It is an ancient doctrine and yet one ever young. The Hebrew prophets preached it long ago, in words which are fulfilling themselves around us every day, and which no new discoveries of science will abrogate, because they express the great root-law, which disobeyed, science itself cannot get a hearing."

True patriotism demands that all be treated with justice. As well may men gather grapes from thorns and figs from thistles as expect good results, on the whole, from any iniquitous system.

Our duties gradually widen. Beginning with ourselves, they extend to our families, friends, neighbours, countrymen, and the whole human race. Some of these have already been noticed: others will be taken up in turn.

DUTY TO FRIENDS.

Some connections are made for us by God. We are born into the world members of families without any choice on our part. There are also connections which we largely make for ourselves. The companions in whose society we take delight, the friends we receive into intimacy, are left open to us. Their choice forms an important part of the probation of life.

There is a great difference between an *acquaintance* and a *friend*. It is our duty to be courteous to all. There may be pleasant intercourse and an interchange of kindly offices between many persons who are not, in the highest sense of

the word, friends. "A friend is one to whom we give our hearts, whose society and companionship we seek, in whom we repose our secrets, by whose opinions and advice we are influenced:—in short, he is a kind of second self, reciprocally giving and receiving sympathy and aid."

"We are all," says Locke, "a kind of chameleons that take a tincture from the objects which surround us." The mutual influence of friends is so strong as to be proverbial. "Tell me your company, and I will tell you what you are." Solomon says, "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." By "wise men" are here meant those who fear God; by "fools," those who love and practise sin. He that walks with religious men will become religious; but a companion of the wicked will come to a bad end.

To walk with wise men is to choose them for our associates; and this implies a similarity of tastes. "Can two walk together except they be agreed?" If the good are our chosen friends, they will encourage us in whatever is right, and frown upon everything that is wrong. This will be a great support to virtue. On the other hand, if the wicked are our companions, they will ridicule us when we wish to obey conscience, and tempt us to follow their example. If we go among persons having small-pox, we are very liable to catch the disease. The risk is far greater of taking the infection of vice from wicked companions. This is so much forgotten, that the Bible cautions us, "Be not deceived; evil communications corrupt good manners."

Among those who should be avoided are gamblers. They will tempt you to play, and a confirmed gambler is one of the most selfish beings in the world.

It will be seen from the foregoing remarks, how important is the choice of companions. A few hints may be given on this point.

No one who is immoral, whatever may be his talents, should be selected as a friend. Vice is like the drop of poison in milk, causing the whole to be thrown away. Neglect of this rule has been the ruin of untold millions.

Frivolous triflers should be shunned. There are some

men who are not vicious, who are sprightly and entertaining ; but who lack industry and moral earnestness. Idleness is very apt eventually to lead such persons into a downward course. Even if they should not go so far, their life can neither be happy nor useful. The influence of such men can be only injurious.

Our chosen friends should be amiable in disposition and sound in judgment. Solomon says, "make no friendship with an angry man." He who is wanting in prudence, is altogether unfit to advise us in our difficulties. An old poet remarks :

" See if he be
Friend to himself, who would be friend to thee."

" I lay it down as a fundamental maxim," says Cicero, " that true *friendship* can subsist only between those who are animated by the strictest principles of honour and virtue." David's rule was, " I am a companion of all them that fear Thee, and of them that keep Thy precepts." Friendship founded on such principles will prove an unmingled blessing, and can never be broken. Our friends should be chosen, as far as possible, from persons of the same rank as ourselves. They can best sympathise with us, and aid us by their counsel.

Friends should be few and well selected. The human heart is not large enough to find room for many. He who boasts of a long list of friends is generally little esteemed. We may have many acquaintances, but we can have only a few friends.

" True happiness,
Consists not in a multitude of friends,
But in their worth and choice."

Friendship has its *duties*. " A man that hath friends must show himself friendly." If we have no friends, it is not our misfortune, but our fault. It shows that by our selfishness, or other bad qualities, we have not deserved them.

Friends should sympathise with one another. They should be confiding, telling each other their joys and sorrows.

Happiness will thus be increased, and grief will be lightened. While, however, friends should be open in their intercourse, wisdom is necessary. Friendship does not affect other duties. Evil-speaking is forbidden. It is wrong to report to a friend any tale of slander which we hear, unless there is some good object to be gained. We should not mention to him ill-natured remarks even about himself. We should defend, if possible, an absent friend, but avoid giving him needless pain.

Friends should be ready to assist each other. Kind offices ought never to be omitted, but they are especially called for in seasons of affliction. "A friend loveth at all times, and a brother is born for adversity." "A friend in need is a friend indeed." We should be the first at the bedside of a sick friend, and it should be our pleasure to endeavour to alleviate his sorrows. The same remark applies to any other trial.

The help rendered to friends must be regulated by justice. "I lay it down," says Cicero, "as a rule without exception, that no degree of friendship can either justify or excuse the commission of a criminal action." A more common case is for a friend to expect us to exert our influence to obtain for him some appointment for which he is unfit. This is not our duty. Nor are we bound to sacrifice the interests of our own family by becoming security for an imprudent friend. Still, within proper limits, we should be prompt and willing to aid our friends in every way in our power.

Friends should kindly warn each other against whatever is wrong. "There is one duty of friendship," says Cicero, "which we must at all hazards of offence discharge, as it is never to be superseded consistently with the truth and fidelity we owe to our friend. I mean the duty of admonishing and reproving him—an office which, whenever it is affectionately exercised, should be kindly received." Great care, however, is necessary in performing this duty. Our words should be dipped in the oil of love.

Friends should encourage each other in well-doing. This is the most important office of friendship, and it should be

shown more frequently in this way than in reproof. When a person is struggling to resist some temptation or seeking to discharge some difficult duty, it is cheering to have the sympathy of a friend. Strength is often thus imparted which enables victory to be secured.

One of the most important means by which we can benefit our friends is prayer. However separated we may be on earth, it is comforting to think that we are always equally near to a throne of grace. Especially in times of trial, should friends intercede for each other.

We are far from being perfect ourselves, and we cannot expect perfection in our friends. We require to "bear one another's burdens,"—to make allowances for each other. • Having once contracted a friendship, retain it unless there are strong reasons for breaking it off. The chief of these is when our friend, in spite of our warnings and entreaties, adopts a course of conduct which renders him unworthy of our respect and esteem. In such a case, we should withdraw from him, but more in sorrow than in anger.

Earthly friends may change; one by one they will be removed by death. But there is One whose love is warmer than a brother's and lasting as eternity. Seek to have the Lord Jesus Christ for your friend. He will satisfy the desires of your soul, and bestow upon you every blessing that will really be for your good.

OUR NEIGHBOURS.

In its widest sense, the word neighbour includes all mankind except ourselves. It is thus to be understood in the second great commandment, "Thou shalt love thy neighbour as thyself." More generally, however, by neighbours are understood persons who live around us, and to such the following remarks have reference. •

The question is, how shall we act towards our neighbours? The law is plain, "Thou shalt love thy neighbour as thyself." Understood aright, this will guide us at every step. We are to regard our neighbours as members, like ourselves,

of God's great family, and we are to treat them as we might reasonably expect them to treat us under the same circumstances.

We should guard against whatever would annoy or injure our neighbour. No filth should be thrown where it would be disagreeable to those who live next us. Children should not be permitted to cast stones into a neighbour's compound, nor to be rude to his children. Cattle should not be allowed to trespass.

Quarrels between neighbours often originate in tale-bearing. Perhaps, in a moment of irritation, some severe remark is made about a neighbour. The person who hears it, instead of trying to make peace, repeats it, possibly with exaggeration, to him against whom it was spoken. The latter is tempted to retaliate. What he says is similarly conveyed to the original offender, and thus a long feud may be the result. Domestic servants are very ready, in supposed zeal for their masters, to heighten and distort what they hear. All such conduct should be frowned upon.

If you have any complaint against a neighbour, go and speak mildly to *himself* on the subject. Do not talk of it to a third person. Should you hear an ill-natured remark about your neighbour, show that you dislike backbiting, and do not be a tale-bearer.

If you cannot speak well of a neighbour, speak no ill of him. Silence is wisdom when speaking is folly.

We should show any acts of kindness to our neighbours that are in our power. A courteous salutation when we meet them, has an excellent effect. Even the children should be greeted with a smile. Without prying into the affairs of our neighbours, we should watch for opportunities of assisting them or giving them pleasure. We should rejoice in their prosperity. Especially should we be ready to comfort them in affliction. "Better is a neighbour that is at hand, than a brother that is afar off." Before relatives at a distance can come to our help, it may be too late, while a friend on the spot may aid us at once.

The most important way in which we can benefit our neighbours is to seek their moral and religious improve-

ment. Here, example is the most effective mode of teaching. Show by your conduct what you would have them to be. It is possible, however, without obtrusive interference to speak in a friendly and gentle way to our neighbours about any evil habits they ought to guard against, or any virtues they ought to practise. Especially should we seek to turn them from the worship of dumb idols to that of the living God.

Very likely you may not meet with the return from your neighbours which you think you deserve. We are all ready to make complaints of ingratitude, but this generally arises from our setting too high a value upon our own good deeds. Sometimes, when their kindness has met with a cold return, persons are tempted to say, "Well, I will never do so much for any one again." We are not to do good for the sake of the thanks that it begets. It is, of course, pleasant to meet with gratitude; but we must beware of making this our first object. The command is not, "Thou shalt do good to thy neighbour, because thou wilt thus bring pleasure to thyself." Jesus Christ says, "Do good to them that hate you," "that ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

At the same time, no act of kindness is ever in vain. Longfellow says:

"Affection never was wasted:

If it enrich not the heart of another, its waters returning,
Back to their springs, like the rain, shall fill them full of refreshment;

That which the fountain sends forth, returns again to the fountain."

DUTY TO THE POOR.

India has been called the "Land of Charity." It may be called, with equal truth, the "Land of Beggars." In no other country in the world is begging so respectable. The Brahmans, by precept and example, have made it an

honourable profession. Manu says of the Brahman, "Let him ever subsist by alms" (x. 188). He may live even by "truth and lying," or trading; but "service is termed dog's livelihood, therefore one should avoid that" (iv. 6). People are stimulated to give by promises of great rewards in another world. A cow secures heaven; rice, land, silver, gold, &c. have their respective rewards. On the other hand, to deny gifts to Brahmans is sinful and dangerous. Now-a-days, however, Brahmans prefer "dog's livelihood" to begging. The best paid offices are usually held by them.

Although the highest rewards are supposed to be received from gifts to Brahmans, charity is not confined to them. Almsgiving is taught as a daily religious duty. "Give alms, then eat." Many poor women, before cooking, will lay aside a handful of rice to be given in charity.

One would think that those whose necessities are the greatest have the strongest claims to charity, but this is ignored by the Hindus. It is considered a far greater merit to give to a Brahman, who is well off, than to assist a starving beggar. In Bombay there is a hospital for old bullocks, dogs, cats, and other animals; but not long ago a poor leper died at its gate from starvation.

Hinduism is a system of priestcraft. The moral sense of the people has been perverted through false teaching. The Brahmans have taught the people that it is the highest charity to give to them, while they are made to believe that it is degrading to touch whole classes of the people, that those who suffer from poverty, sickness and other misfortunes, are merely reaping the fruit of former sins, and that therefore they may be neglected.

The strongest beggars, who visit most houses, bawl the loudest, and are most obstinate, get the largest share of alms, while the sick, the infirm, and the old, get least.

The love of laziness is natural to human beings. They are unwilling to work if they can get others to labour for them. Taking advantage of the charitable disposition of the Hindus, there are lakhs of men who have chosen to subsist by begging from door to door. This is done as a hereditary profession, and not as a necessity forced upon

them by misfortune. While these men think it no disgrace to beg, they consider it a dishonour and a great hardship to do honest work.

Besides the professional beggars, there are lakhs of able-bodied men who wander about, in the name of religion, from shrine to shrine. Some of them, professedly in imitation of the god Siva, are naked, filthy, smeared with ashes, their eyes red with drinking, and half idiots from ganja and bhang. Such men are considered holy, and some look upon it as a great merit to give to them.

On certain days alms are distributed by some, to which beggars of both the above classes resort. There are also special occasions, as *Shraddhas*, when large numbers collect. In this way and through ordinary begging, great numbers contrive to subsist fairly well without labour.

When people are busy with their work, they have no time to think of evil things. When they have nothing to do, they are tempted to wickedness.

What is the character of many of the beggars of India? It is notorious that not a few of them are obliged to wander about, for if they remained long in one place, their vicious conduct would become known.

There is a well known proof of the wickedness of many Indian beggars. They abuse and curse those who refuse them alms. Ignorant superstitious people, especially women, are thus tempted to give them. If they were good people, they would go away quietly, when aid was withheld.

There are money-lenders and merchants who give alms in the hope of atoning for their frauds in business, and their oppression of the poor. Apply this to common life. A man is tried before a judge for some offence. Will he be acquitted because he has given some pice to beggars? It is equally vain to hope to secure in this way the pardon of sin.

Some hope to merit heaven by charity. We are all naturally proud and wish to purchase heaven through our own supposed good deeds, of which we have very exaggerated ideas.

If a poor man offered the Empress of India some pice in exchange for her dominions, he would be thought crazy. It is just as foolish to suppose that we can merit heaven by our alms.

Such persons go down to death with a lie in their right hands. They will find out their mistake when it is too late.

The only way in which pardon of sin and admission to heaven can be obtained are mentioned hereafter.

Pandit Sivanath Sastri says: "Hindu indiscriminate charity saps the very foundation of national manliness, gives a premium to indolence, and trains up men and women to the meanness of beggary, and not to the dignity of labour.

Such charity is a curse instead of a blessing; a source of demerit rather than merit.

There is, however, another extreme. Some Hindus refuse to give to beggars "on principle." They do not hope to merit heaven by their charity, so they are perfectly indifferent to the petitions of beggars. The *Hindu* has the following remarks: "The dislike into which former charities have deservedly fallen is only taken advantage of to screen selfishness, parsimony, and even avarice. Many rich Hindus professing to be influenced by modern ideas have simply given up doing any charity at all. The old spirituality of the Hindus has been killed by modern materialistic education, and enlightened notions of humanity which western countries teach have not yet come to prevail largely." Dec. 7th, 1891.

Such conduct is still more to be condemned.

There is ample scope for personal charity on the part of educated Hindus, but they might also assist in directing benevolent action among their less instructed brethren.

In the principal cities of India Europeans have established Friend-in-Need Societies, in which relief is given only after due inquiry. In some cases also workshops have been established to enable persons to earn their living. These are solely for Europeans and Eurasians. There ought to be similiar Societies for Indians. Educated Hindus might

do much to secure their establishment, and to have them wisely managed.

There are other forms of relief which do much good and are least liable to objection.

1. *Industrial Schools for Poor Children.*—“The child is father of the man.” It is very important to prevent poor children from growing up as beggars. Education alone is valuable, but the benefit is doubled in the case of the poor by being associated with labour. To some children, mere education has not been an unmixed good; they aspire to employments for which they are unfit, and despise the occupations which would enrich the country.

2. *Hospitals and Dispensaries.*—The poor especially suffer in cases of sickness. The able-bodied among them lose their earnings; expense is incurred for medicines; attacks are lengthened and made more severe from the want of proper attention.

In hospitals good medicines are provided free, and generally they have skilful doctors. Some ignorant people, it is true, dislike going to hospitals, thinking that they will die. No doubt there are deaths in hospitals, but this often happens because the sick do not come till it is too late. Lepers have special claims on us to alleviate their unhappy lot.

3. *Instructing the Ignorant.*—This is not giving money; but, if of the proper kind, it is of far more value. The late Sir Madhava Row justly said:

“Very many might labour to remove the ignorance of the great masses of the people, *an ignorance from which they suffer infinitely more than from all other causes.*”

The object of foregoing remarks paper is not to discourage the charity of the Hindus, but to seek to guide it aright. While it does some good at present, it also does a good deal of harm. Wisely directed, it would cover the land with industrial schools and hospitals, relieving misery, discouraging idleness, and training the people to industrious virtuous habits.

MARRIAGE AND SHRADDHA EXPENSES.

The Hindus are a strange compound. Generally speaking they are thrifty ; but as the *Indian Mirror* says, " It is well known that common sense and prudence leave the Native, whether educated or uneducated, when he has any social ceremonies to perform. On such occasions he is sure to go beyond his means and involve himself."

The two great occasions on which this lavish outlay is incurred, are Marriages and Shraddhas. These will be noticed in turn. They are one of the chief causes of Indian poverty.

MARRIAGE EXPENSES.

An inordinate love of praise is a great weakness of the Hindus. Skilful flatterers can induce them to part with almost everything they possess. There are many Brahmans and others who live in idleness, depending for support on what they can obtain, through their cunning, from the industrious. On festive occasions, they come together from all parts, and, for their own profit, do their utmost to encourage extravagant expenditure. In this they are seconded by ignorant women.

On the conduct of a Hindu with regard to marriage, it has been remarked :—

"This grand era in his existence must not pass into oblivion without some demonstration of splendour ; and however empty his purse, the applause of the rabble must be gained, and the appetites of an endless host of friends and relations regaled with a solid feast. To a man whose life is bound up in show, the plaudits of the giddy multitude and the congratulations of his own connections present an object worthy of his ambition. The triumph of the moment outweighs every other consideration, and he spends with a profuse liberality what it will require years to replace. Under these circumstances, it is by no means matter of surprise that the expenses of a wedding should bear no proportion to the means of the contracting parties, and that when a man expends the aggregate of his income for years on a single event, he should involve himself in debt and disgrace."

Evils of Extravagant Expenditure.

Space permits only a few to be noticed :

1. *It tends to make the Hindus a nation of children.*—Children have two weaknesses : they are fond of show and they think only of the present. Both are characteristic of the Hindus at present, and they are fostered by the marriage outlay.

2. *The payment of an enormous amount of Interest.*—From the want of foresight, borrowing is the common resource at a marriage, and a load of debt is thus often contracted which presses heavily till the end of life.

3. *Lands passing into the hands of Money-lenders.*—The Bombay *Dnyanodaya* says :

“ We know a village in the Konkan (the coast district of the Bombay Presidency) where not a foot of land nor a single house is owned by the inhabitants. They have lost all by mortgaging their little property for the sake of money to spend on marriages. One would think this would teach them a lesson, but when their all is gone, rather than fail to spend a 100 or 200 rupees on the further marriages of their children, cases are known of their selling themselves to their landlord for a period of years or a life-time.

“ The connection between their poverty and their marriage customs is plain. A poor man who is struggling for an existence told us to-day that his father owned six acres of land, but that when his three boys became of a marriageable age, he said, ‘ Come what will, even if I lose my land, my boys must be properly married ;’ so he mortgaged the land, spent several hundreds of rupees, was happy for two days, and then lost every thing he owned.”

“ ‘ Expense,’ says Bacon, ‘ ought to be limited by a man’s estate ;’ but according to Indian notions it ought not to stop short of one’s credit with the money-lender.”

Measures Recommended.

1. *Every means should be taken to spread a knowledge of the evils of the present system.*—Husbands should talk about it to their wives at every fitting opportunity. They should not wait till a marriage is proposed ; but “ take

time by the forelock." When intelligent men meet, let it sometimes form the topic of conversation. Good popular lectures on the subject would be of great value, and tracts might be circulated with advantage.

2. *Families between whom marriages take place should agree to a greatly reduced scale of expenditure.*—It is quite right to rejoice at marriages. Within due limits the entertainment of relations and friends is becoming; it is insane extravagance which is condemned.

In Rajputana there has been a national movement in favour of the reduction of marriage expenses. In most parts of the country each section of the community will require to take up the matter. The heads of families should have meetings to consider the subject and come to an understanding. There may be one or two fools who will persevere in the old senseless custom; but if the majority act prudently, a change will take place. If one section make a beginning, the example will probably be followed in course of time by other classes.

3. *Educated men should take the lead in the movement.*—More may justly be looked for from them than that they should be the slaves of custom.

What hope can there be of a nation when its most intelligent men yield to the ignorant rabble, and pursue a course which they themselves allow to be idiotic?

4. *Female Education should be promoted.*—It is ignorant women who are the great supporters of the present ruinous system, and their increased intelligence would be one of the most effective means for its destruction. Without this, all other efforts are not likely to have a permanent effect.

Let the reader ponder well the foregoing statements, and use every means in the circle in which he moves to put an end to the evils which have been described. A recent Governor of Madras justly said in his Convocation Address:—

“He who could persuade his countrymen to give up their, to us, astounding expenditure on marriages, would do more for South India than any government could do in a decade.”

SHRADDHAS.

The Hindus suppose that some of the dead are degraded to the state of evil demons, while others are elevated to the position of divinities. The general idea is that the dead required to be nourished for three generations by their descendants, and to have works of merit performed for their benefit.

The first object of the Hindu Shraddha is to provide the departed spirit with an intermediate body. Were it not for this, believed to be created by the offerings, the spirit would be an impure and unquiet ghost (*Préta*), wandering about on the earth or in the air among demons, and condemned itself to become an evil spirit. The intermediate body converts it from a *Préta* into a *Pitri*, or ancestor. The ball, (*pinda*) of rice offered on the first day, nourishes the spirit in such a way as to furnish it with a head; on the second day, the *pinda* gives it a neck and shoulders, and so on. By the tenth day the intermediate body is sufficiently formed to feel the sensation of hunger. On the eleventh and twelfth days it feeds voraciously on the offerings, and so gains strength on the thirteenth day for its terrible journey to Yama.

The Evils of Shraddhas.

In some cases the expense of a shraddha is nearly equal to that of a marriage. But the moral evils are worse than the poverty occasioned. Numbers of idle vagabonds, some of them notoriously vicious, are maintained who should work for their living. The impression is given that a man's welfare in another world depends mainly, not upon his own conduct, but on the offerings made after his death. He may lead any sort of life, however immoral and wicked, provided he leave enough to feed the Brahmans, and especially to have his shraddha performed at Gya. Thus encouragement is given to sin. On the other hand, a childless man is said to fall into *Put*. The great Judge of all the earth will do that which is right. A man will be rewarded or punished for his own deeds, not for those of others over which he has no control.

The whole system is clearly an invention of the Brahmans to deceive ignorant credulous Hindus and get their money. At a time when mourning the loss of relatives, they work upon their feelings, and extort from them all they can.

It is our duty to cherish the memory of our forefathers, but their happiness in a future state depends upon their own conduct—not upon our offerings. The best way of showing respect for them is by living noble lives.

Shraddhas should be altogether abandoned as useless to the dead and a source of great evil to the living. There is, however, no objection to charitable donations to schools or hospitals in memory of a parent or child.

FEMALE EDUCATION.

This lies at the root of all Indian Progress. Ability to learn to read is one great distinction between human beings and brutes. Persons unable to read are, so far, reduced to the condition of brutes.

While a few learned men in India, in all ages, have taught their wives and daughters to read, it must be acknowledged that Hinduism frowns upon female education. Manu's Code forbids women, like the Sudras, to be taught the law or religious observances.

Effects of the Denial of Education of Hindu Women.—

It is gladly allowed that Hindu women have some excellent qualities. As a rule, they are faithful and devoted wives, affectionate mothers, attentive to household duties, kind to the poor, free from crime.

On the other hand, it must be admitted that they have serious defects arising from the want of education. Some of these are the following :—

1. *Absorption with Trifles.*—Pandit Sivanath Sastri says :—

“ Mark also the pettinesses, the littlenesses, and the mean jealousies to which our women are subject owing to their ignorance and seclusion. The mean jealousies of our women have ruined the peace of many a household, have made enemies of

brothers, and have caused in many cases the disruption of once united and happy families."

2. *A Passion for Jewels.*—Like children, Indian women are fond of show. When they meet they talk about jewels and compare jewels, giving rise to much jealousy and ill-feeling. A wife complains that she has not so many jewels as her sister who is married to a richer man. Upwards of 200 crores of rupees is sunk in jewels. The craving for jewels is one of the chief causes of Indian poverty. A Roman lady was once asked by another to show her jewels. Pointing to her two well-educated sons, she said, "These are my jewels."

A Brahman lady says, "If men were to spend an hundredth part of what is devoted to buying valuable jewels and gaudy clothes on their wives' education, they would be spared the enormous trouble they subject themselves to in providing their unnecessary jewels and dresses."

3. *Opposition to every Reform.*—Mr. M. Rangachari says :—

"As affairs now stand in our society, everybody knows perfectly well the influence of our grandmothers in checking all reform and in scrupulously preserving all absurd and ridiculously stupid superstitions. In battles between wisdom and prejudice, between knowledge and ignorance, the Hindu grandmother often proves successful; and so tenacious is she that she can be conquered only by death."

Some of the women themselves are the strongest opponents of female education.

4. *Inability to Train their Children properly.*—The formation of the character of children rests mainly with the mother. A Tamil proverb says, "As is the thread, such is the cloth; as is the mother, such is the child."

The sole idea of ruling their children with some Indian mothers is servile compliance with their demands. Others keep alternately petting, coaxing, or punishing their children, whichever they are most inclined to at the time.

A Hindu mother screens the faults of her children, and keeps her husband in ignorance of them. Sometimes, for

this purpose, she teaches her son to tell an untruth or commit an act of fraud.

Mr. Mullick, referring to Hindu children, says, "It takes them years to rid themselves of the ideas put into their head in infancy; but even here the demolition is not thorough. Weakness, cowardice, timidity, and apathy, are not completely eradicated, and some of their best faculties remain undeveloped."

5. *Little Moral Influence over their Husbands.*—The highest service a wife can render to a husband is to stimulate him to a course of noble conduct; but here the failure is complete. Pandit Sivanath Sastri thus points out the baneful moral effects of the marriage of educated men with illiterate women :

"The ignorance of their wives does not allow them to regard them as rational and moral companions, consequently their sexual relationship is without that elevating power and moral influence which true marriage always exercises in the mind. It is no wonder that the state of conjugal morality amongst our men is, in many cases, deplorable."

6. *Their children acquire degrading religious beliefs and superstitious ideas.*—No high and holy thoughts are given of the great Father in heaven; the children are not taught to love Him, to pray to Him.

An "Eminent Indian Gentleman," at a meeting held in Calcutta on "Hindu Marriage Customs," said, "The ladies of our family also come to learn and believe from their infancy that their husbands are the only beings on this earth whom they should look up to for their worldly comfort, whom they should worship as their God, and that their only bounden duty is to serve their husbands."

Such is the *theory*, but *practice* is very different. In their way, Hindu women are the most religious creatures in the world; they are a bundle of superstitions.

A Hindu woman will not name her husband, she will not eat in his presence, she will not learn to read, under the idea that it would hasten his death.

When children are very sick, Hindu mothers believe that it is caused by the displeasure of some god or goddess

or by the influence of some evil spirit. They will use medicines as far as they and their physicians know : but they trust largely to charms, to offerings, and vows. Sometimes a mother will vow to eat with her left hand till her child recovers ; sometimes she will promise a goat to a goddess if she will effect a cure.

“The great majority of the inhabitants of India,” says Sir Monier Williams, “from the cradle to the burning ground, are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant fiends to merely mischievous imps and elves, are ever on the watch to harm, harass, and torment them, to cause plague, sickness, famine and disaster, to impede, to injure, and mar every good work.” This demonophobia is learned from their ignorant mothers.

7. *Educated Husbands behave like the Uneducated.*—The words of Tennyson should be indelibly impressed upon the minds of Hindus :

“The woman’s cause is man’s ; they rise or sink
Together, dwarf’d or godlike, bond or free.”

The late Bishop Caldwell complained that, with few exceptions and in some unimportant particulars, educated Hindus acted just like their illiterate countrymen :

“Practically it matters very little in general what theosophy or philosophy a Hindu professes, what his ideas may be about the most ancient form of his religion, or even what his ideas may be about the religious reforms that the age is said to require. As a matter of fact, and in so far as his actual course of life is concerned, he is content, except in a small number of exceptional cases, to adhere with scrupulous care to the traditional usages of his caste and sect. His ideas may have received a tincture from his English education, but ordinarily his actions differ in no particular of any importance from those of his progenitors.”

The Hindu thus explains it :

“There is then the whole class of women who are illiterate, and who live intellectually and morally in an infinitely lower plane than the men. The educated Hindu is at every turn

tempted to secure their approbation and win their applause by sinking to their intellectual level. . . So long as Hindu women are kept in the miserable ignorance which now characterises them, all your Colleges and Universities are a waste so far as their effect on the national prospect is concerned."

Hindu Objections to Female Education.

A few of these will be noticed :

1. *Its alleged Uselessness.*—It is asked "What will women do with it?" They cannot become clerks and attend public offices. The degrading ideas held of education are thus shown. It is valued only as a means of making money. A man will sometimes say, "Why should I continue my studies? I think I have already as much salary as I am likely to get." Learning is its own reward. Right education will help a woman to bring up her children properly, which is of greater value than mere lakhs of rupees.

2. *It would cause the Neglect of Household Affairs.*—There is no doubt that home work is one of the first duties of a wife. Food should be nicely cooked, good order and cleanliness should be observed throughout the family. But an intelligent woman can get through her work faster and better than one who is uneducated. At present much of the time of the women is spent in silly talk and squabbles, which might be more profitably devoted to reading.

3. *It would be misused.*—It is objected that if women were educated they would send letters making appointments, they would learn to use charms and poisons to destroy those whom they disliked. They are considered wicked enough already, and education would simply increase their power for mischief. Brahmans have said that to educate a woman is like "putting a knife in the hand of a monkey."

The answer to this objection may best be given in the words of Rai Bahadur P. Runganadha Mudaliyar :

"Do those who maintain that education tends to make women wicked, also maintain that education has the same effect on men? If not, why should it be assumed that what is meat for men is poison for women? The truth is, that the doctrine that

education exerts a deleterious influence on the moral character of women is a mere pretext for denying education to them, and for perpetuating the tyranny of the strong over the weak."

4. *The Women themselves do not desire it.*—This is not surprising. Mr. Mullick says, "Woman was made to abhor knowledge as an unmixed evil." The idea has been fostered that for a woman to learn to read would cause the death of her husband and make her a widow. The depth of the degradation of women is that they do not feel it, that they are quite content with their lot. Some of them when asked to learn to read will say, "What! have I to become a writer? What! have I to go to offices?"

But it is the indifference of the men that is the chief cause of this want of desire on the part of the women.

The Benefits of Female Education.

It must be admitted that the value of education depends upon its character. It may do much good; it may be worth little—nay, it may be worse than useless.

The same objections, however, apply in many other cases. Good food supports life and gives strength to labour; bad food may cause death. As already argued, if education is useful in the case of *boys*, why should it be hurtful when *girls* are concerned?

Some of the benefits of Female Education of the right hand are the following:—

1. *Healthier Homes.*—As already mentioned, Indian mothers trust largely to superstitious ceremonies to keep their children well, while they neglect sanitary arrangements. Mr. Mullick says, "The Hindu wife has no knowledge of the laws of health, and hence her children are constantly ill. They are made to eat more than they can digest, aggravating their otherwise invalid condition."

There are cheap books giving simple directions about health which educated women can read.

2. *Better trained Children.*—Dr. Duncan says:

"The influence of the mother's character on her children during infancy is admitted by everybody. Yet how few realize

what that means! How can an illiterate, uncultivated, perhaps infantile mother watch over the opening faculties of her child and mould its character for good? One cannot trust to maternal instinct and common sense alone in such an important matter. There are, on the contrary, very powerful reasons why the first years of life should be placed under the most highly trained intelligence, the experiences of these years being those that exert the most lasting influence for good or evil in after life."*

3. *Educated men would have suitable helpmates.*—The Bombay *Dnyanodaya* says:

"An educated wife can aid by counsel and direct assistance when an ignorant wife is simply a drag. The difference between an ignorant wife and an educated one, is that the former is a *servant*, the latter a *helpmate*. The one may passively obey orders, the other takes a deep interest in her husband's work and actively helps him to the measure of her power. She enters into his work as if it were her own, supplementing it at every possible point. Hence a man has something to lean on in intelligent counsel and sympathy when he returns to his home after his day's toil. He does not return to a *servant*, but to a *helpmate*."

4. *Higher intellectual powers on the part of children.*—Dr. Duncan thus states the case:—

"If there be any truth in the belief that intellectual endowments take more after the mother than after the father, the question becomes all the more serious. The child of parents possessing well-developed bodies and minds begins life with faculties and capacities, which, in proper conditions and in due course, grow up to the maturity of manhood or womanhood. Not so with the offspring of a mother whose faculties are infantile and undeveloped. The mental development of the child is speedily arrested, the faculties retaining to the last the inherent weakness of their maternal source—a weakness which will prevent them from ever growing unto a vigorous maturity. Do men gather grapes of thorns, or figs of thistles? Can the plenitude of intellectual and moral power be reaped as an inheritance from a mother, perhaps a child mother, whose faculties have laid dormant, or, if at all roused to activity, have

* Madras Convocation Address, 1891.

been arrested in their development almost at the outset? For the sake of posterity, therefore, I entreat you to do what you can to remove one of the greatest blots on your social system.”*

5. *Desirable Reforms would meet with Support instead of Opposition.*—There are lakhs of educated Hindus who sincerely wish certain reforms to be carried out, and who would take an active part in securing them, were it not for the opposition of their female relatives. To please the latter, they often squander money in ways they know to be idiotic, and they violate their conscience by taking part in idolatrous rites which they know to be wrong.

If, however, women are enlisted in the cause of reform, it would advance with tenfold speed.

Dr. Duncan says :

“Hindu and Muhammadan parents must be brought to face the vital issues that are bound up with this question. If Native society, in full view of all the circumstances, deliberately allows itself to fall behind in the march of progress, there is not another word to be said. But if it desires to take its place among the foremost peoples of the earth—to be a progressive instead of a stagnating or decaying society—it must gird up its loins and resolve at whatever cost to emancipate its women from the thralldom of ignorance. A society composed of educated men and uneducated women can never be a progressive society.”

To the above may be added the following from Mr. A. O. Hume, the “Father of the National Congress :”

“A nation whose women are uneducated, let its men have all possible culture, still goes into the world’s battle with only one arm.

“Political reformers of all shades of opinion should never forget that unless the elevation of the female element of the nation proceed *pari passu* (with an equal pace) with their work, all their labour for the political enfranchisement of the country will prove vain.”†

Let the reader, therefore, do all he can to promote female education.

* Madras Convocation Address, 1891.

† Letter to Mr. M. Malabari, p. 73.

EARLY MARRIAGE.

In most countries of the world, men do not marry till they are able to support a wife; but in India mere children are often thus united. The first marriage is properly a betrothal, a contract to marry at a future time. Practically, however, it has the force of marriage, for if the boy-husband dies, the infant wife is condemned to perpetual widowhood.

The age at which marriage takes place varies in different parts of the country, and among different castes. Certain classes betroth even infants. Such was not the case in ancient times.

Rama married Sita; Krishna married Rukmini; Arjuna married Draupadi; Nala married Damayanti, not as children, but as grown up people.

Early marriage is promoted by Hindu parents, because they wish to get so important an event over as soon as possible, and because they consider that it will save their children from much harm. While there are certain advantages connected with it, they are more than outweighed by the attendant evils. The following are some objections to early marriages:

1. *Early Marriage leads to weak and sickly children.*—“It is a great mistake,” says Dr. Mohendralal Sircar, “to suppose that the female who has just begun to menstruate, is capable of giving birth to healthy children. The teeth are, no doubt, intended for the mastication of solid food, but it would be a grievous error to think that the child the moment he begins to cut his teeth will be able to live on solid food.” Every farmer knows, that if a bullock is worked when too young, it never becomes strong and vigorous. It is the same with women. If they bear children too early, their constitution is injured, and they become prematurely old. Many of the Hindus are the children of children. It is therefore not surprising that they are weak in body, and that so many die in infancy.

2. *Early Marriages produce females rather than males.*—This was remarked more than 2,000 years ago by

Aristotle, a famous Greek philosopher. "Premature conjunctions produce imperfect offspring, females rather than males."

3. *Early Marriage hinders Education and leads to Intellectual Weakness.*—This applies both to the wife and her husband.

Hindu girls are bright scholars, and often get on well. But just at the time when they could profit most from instruction, marriage intervenes, and school must be abandoned. This not only prevents them from continuing their studies, but frequently causes them to forget, in course of time, what they have learned. Married as children, they generally remain intellectually children all their days.

An unmarried student is free to devote all his time to his books. One who is married must also attend to his wife and children. Petty household matters are forced upon his notice; he is importuned for ornaments; he is often drawn into domestic quarrels. Instead of prosecuting his studies, he accepts the first obtainable situation; while, if better qualified, he might have occupied a higher position through life.

4. *Early Marriage leads to National Degeneracy.*—Dr. Pechy-Phipson, addressing Hindus, says: "For centuries you have been children of children and there is no surer way of becoming servants of servants."

Principal Wordsworth, referring to infant marriages, thus corroborates the above opinion:

"Personally I hold most strongly that no great social or political improvement can be looked for in Hindu society so long as it adheres to that system. For one thing it seems to me simply incompatible with any marked advance in female education, and I cannot hope that Hindu society will ever emerge from what I consider its present state of feeble civilisation, which must condemn it in the future, as it has condemned it in the past, to be the servants of manlier and more energetic races, so long as Hindu mothers remain in their present bondage of ignorance and superstition."

5. *The large proportion of Widows in India is partly owing to early marriage.*—About one-third of all that are

born die before they are five years of age. Others are cut off in youth. If mere girls are married, it is plain that a number of their husbands must die before they attain puberty. The unhappy girls are, according to Hindu usage, doomed to be widows for life.

Dr. Pechey-Phipson, addressing Hindus, says of early marriage :—

“ It is a retrogression from the early civilization of your race ; it is a stigma on your religion ; a blot on your humanity, which, were it known, would disgrace you in the eyes of the whole civilised world. Stamp it out at whatever cost from vulgar prejudice ; blot out this stain upon your character as men of honour and manly virtue.”

It is so far satisfactory that there is a growing feeling in India amongst intelligent men against such marriages ; although, sad to say, they not unfrequently belie their convictions by the early marriage of their children. In Rajputana it has been agreed that boys and girls should not be married before the ages of 18 and 14 respectively. The Rajputs have thus placed themselves in the van of progress. May their example be speedily followed by all others in India.

TREATMENT OF WIDOWS AND WIDOW MARRIAGE.

The strong generally seek to tyrannise over the weak. Among savages, women do all the hard work : men, when not fighting or hunting, are smoking, drinking or sleeping. Hindus have reached a higher state of civilisation ; but in their treatment of women they display much of the same spirit. Men, for their own selfish ends, have from early times, taught women in India to surrender all their rights, and to submit themselves in every way to the wishes of their lords and masters.

But the oppression of women culminated in the case of widows, who were especially helpless, having no husbands to protect them. Their treatment by Hindus is the foulest blot upon their character. It is only aggravated by the excuse which is offered. Caird justly says : “ The worst of

all wrongs to humanity is to hallow evil by the authority and sanction of religion."

Number.—One peculiarity of India is the very large proportion of widows. In 1881 they numbered nearly 24 millions. About every fifth female in the country is a widow, while only one in twenty of the males is a widower. In South India every third Brahman woman is a widow.

Causes of the large number of Widows.—These are two: early marriage and the strong feeling among the higher castes against widow marriage. As the so-called lower castes have a tendency to ape the customs of the higher, the prejudice against widow marriage exists among many of them likewise.

Condition of Hindu Widows.—The treatment of widows varies in different families. If they have the good fortune to be in their fathers' houses, their lot is less miserable; but, as a rule, they have to spend the rest of their days in the houses of their fathers-in-law, where, in addition to their other sufferings, they are often treated as domestic drudges.

The late distinguished Sanskrit scholar, Pandit Iswara Chandra Vidyasagara, says in his *Appeal on the Marriage of Hindu Widows* :

"An adequate idea of the intolerable hardships of early widowhood can be formed by those only whose daughters, sisters, daughters-in-law and other female relations have been deprived of their husbands during infancy."

The young widow must wear a coarse dress, and have no ornaments. The *ekadasi* fast must be strictly observed for 24 hours twice a month. Her sight is a bad omen on a festive occasion; her touch is pollution. Instead of being comforted she is told, "You were a most sinful being in your previous births; you have therefore been widowed already." In some cases the results are prostitution and foeticide.

Hindu women have generally been so degraded by the men that they do not feel their degradation. They mostly think themselves as well treated as any women would

wish to be. As a class, they have no desire for education. So with the great majority of widows. Their ideas have been so perverted that they regard the inhuman treatment they receive as commanded by the Shastras, and make no complaint. But the more thoughtful and intelligent among them feel bitterly their sad condition.

Sati or Widow Burning.—The barbarous treatment of women in India reached its climax in widow burning. That sons should roast their mothers alive when they became widows, seems too horrible an idea to enter the mind. Yet Hindus, in the 19th century, contended earnestly for the privilege.

Widow burning was unknown among the early Aryans. There is no allusion to it in the Vedas, although a text was perverted to justify the practice. The Hindus may have adopted the customs from rude Scythian tribes, who sacrificed concubine, horse and slave on the tomb of the dead lord. Another motive was to get the property which would have fallen to the widow.

To induce widows to submit to death in this cruel manner, life was made bitter to them in every conceivable way. This, however, was not sufficient, so they were told that they would not only be pre-eminently virtuous, but enjoy happiness for almost endless ages in another world if they burnt themselves with the dead bodies of their husbands.

“The wife who commits herself to the flames with her husband’s corpse, shall equal Arundhati and reside in Swarga.”

“Accompanying her husband she shall reside so long in Swarga as there are 35 millions of hairs on the human body.”

Another text says:

“The woman who follows her husband expiates the sins of three races; her father’s line, mother’s line, and the family of him to whom she was given a virgin.”

Not a few widows, on account of the false hopes held out to them and to escape a life of wretchedness, consented to “eat fire.” In the year 1817 it was found that, on an average, two widows were burnt alive in Bengal every day.

In 1829, Lord William Bentinck, after suitable inquiries,

passed a regulation declaring the practice of Sati illegal and punishable in the Criminal Courts.

Widow Marriage Act.—The injustice and pernicious effects arising from the custom of prohibiting widow marriage had been felt for some time by intelligent Hindus. To an Englishman if an existing law is unjust or no longer suitable, it seems evident that a new one ought to be made. On the other hand, "To the orthodox Hindu it would bring no sense of conviction to prove that a practice is cruel, if it is prescribed. For the suffering to the victim is merely the inevitable result of her sins committed in a past life; and it may serve her as a blessed purification which will bring happiness in the life to come." The efforts of reformers have therefore been partly directed to show that widow marriage is permitted by Hinduism.

The law books of the Hindus are so numerous and contradictory, that a long array of conflicting texts may be gathered on almost any subject. In 1855, Pandit Iswara Chandra Vidyasagara, in his *Marriage of Hindu Widows*, showed that widow marriage is allowed in *Parasara Sanhita*, held to be the guide in this Kali Yuga.

In July, 1856, Lord Canning, in spite of warnings and clamours, legalized the marriage of Hindu Widows. It has proved largely a dead letter. Orthodox native opinion has remained too strong for the law, and the sad lot of Hindu widows, except in a few cases, remains unchanged.

The few widow marriages were largely brought about by money being contributed by the leaders of the movement towards the heavy marriage expenses.

Latterly a few men in good position have married their widowed daughters; as Professor Bhandarkar, of Poona, probably the most distinguished Oriental scholar in India, and the Editor of *The Hindu*, an admirable Madras daily paper. Some more examples of this kind would have a powerful influence.

Treatment of Widows.—The different treatment of widowers and widows in India is a sad illustration of male selfishness. It is also a proof of the gross injustice of Hinduism.

As already mentioned, Hindus often charge a widow with her husband's death; he has been taken away from her to punish her sin in a former birth; the younger she is, the greater sinner she must have been to be overtaken so soon; and her accusations are proportionally malignant. Her sin must be expiated by a life of penance.

By the same reasoning, when a wife dies, it is an account of her husband's sins in a former birth. His demerit should, therefore, be expiated by a life of penance.

A thief, to screen himself, will often try to accuse an innocent person. In the case of a child-widow, it is the parents who are to blame. If they had not married their daughter till she was fully grown, she would not have been a widow.

Sir Madhava Row says: "Forget not for a moment that a widow is a most unfortunate being, and always deserves the utmost compassion. Let her have the benefit of your kindest words and deeds. Let her be ever treated with every respect and regard. Let her not suffer from you an unkind look, tone, word or even gesture."

The extensive Indian vocabulary of abuse contains several terms fitted to wound the feelings of a widow. She has enough to bear without being contemptuously reminded of her sad condition.

Shaving the head, or even cropping the hair, should be discontinued. It is allowed, however, that a plain dress is becoming in a widow, at least for a time.

The Ekadasi fasts should be given up. There is no more reason why the widow should fast than the widower. It is right that she should be temperate in eating, for "fulness of bread" is an incentive to lust. But this does not require the Hindu severity.

Widows should be treated justly.—Mr. Mullick says that the widow is "often made the victim of fraud and chicanery." Sir Madhava Row says: "Let not a pie of her money or a particle of her jewellery be misappropriated. Protect her against fraud and deception from any quarter. Neither yourself nor any member of your family should

borrow anything from her, lest it should not be returned, and she be too delicate in feeling to ask for its return."

Kindness should be shown to Widows.—Sir Madhava Row makes the following suggestions under this head :

"Give her for shelter a quiet, dry and healthy quarter of the house. It must not be too near a drain, privy, bath-room or cattle-shed. Give her sufficient simple food, and also sufficient simple clean cloths. If she fall sick, arrange kindly for her comfort and medical treatment.

"Give her a small monthly allowance for trifling contingencies, and also for purposes of religion and charity. Ungrudgingly allow her to visit her parents, brothers, and sisters. Let her freely mix with the other members of the family and partake of their comforts and pleasures as far as may be. If they go out for any temple festival or other diversion, let her also be one of the party. Let her be associated in any general consultations which take place in the family. If she is at all elderly, she will be able to afford many useful suggestions."

Young Widows should be allowed to Marry.—There are cases of men of forty years of age marrying girls of eight, whereas if they took a widow they would have a wife able to be a helpmeet.

The Brahman opposition to widow marriage is thus explained by Rao Bahadur G. H. Desmukh :

"Priests derive a very large benefit from perpetual widowhood. A widow thinks that her misfortunes arise from her not having attended to religious duties in former lives, and therefore she must devote her time and wealth to pilgrimages and so on. The wealth of most widows is devoured by priests. It is the widows, rich and poor, that maintain the priesthood in luxury."

Fitting employment should be provided for Widows.—The *Indian Messenger* justly remarks of the widow : "Give her honest and useful work, work that would ennoble her soul and give her a relish for existence, and there will be less complaint about her condition."

Some of the ways in which they may be employed will be mentioned.

Domestic duties, in the great majority of cases, will be

most suitable. Already they do good service in this way in their respective families.

Some may be employed as teachers. There are three essentials to success. 1. The widow should bear a good character. 2. She should be fit for her work. 3. She should have a home among relations or others who would take care of her.

Some may be employed as midwives or nurses.

Trained midwives are greatly needed. Widows too old or otherwise unfit to become teachers, might be useful in this manner.

Concluding Appeal.—The blessing of the Almighty cannot rest upon a land in which widows are oppressed. The Bible says, “Ye shall not afflict any widow..... If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry.” This is far more to be dreaded than the widow’s shadow.

Educated men, besides acting towards widows in the manner recommended, should try to give their mothers and wives enlightened views regarding them; they should show the cruelty and sin of their present treatment.

Such as have young widowed daughters, following the example of Professor Bhandarker and others, should give them in marriage. In this course they should be encouraged by their friends countenancing them in every possible way.

Let all “plead for the widow,” and seek to put an end to customs which are a disgrace to the country.

CASTE.

The English word *Caste* is derived from the Portuguese *casta*, race. It is especially used by Europeans to denote the different classes into which the Hindus are divided. *Varna*, colour, and *Jāti*, race, are Indian names. *Chatúrvarnya*, the country of the four colours, is an ancient distinguishing epithet of India. To the present day, caste is regarded by other nations of the earth as the characteristic feature of the Hindus.

Caste distinctions, it is often alleged, are like the social ranks which exist in England and other countries ; but there is an essential difference.

Indian caste is derived from *birth* alone. It cannot be transferred from one class to another ; it cannot be gained as a reward by the highest merit or bestowed as an honorary title by the most powerful monarch. As well might an ass be changed into a horse. The Queen of England can raise a barber or shoemaker to the peerage ; but she cannot alter the caste of a Hindu. The highest English nobleman may sit at table with the humblest person ; not so in India.

The sacred books of the Hindus contain no consistent account of the origin of castes ; but, on the contrary, present the greatest varieties of speculation on the subject.

The most common story is that the castes issued from the mouth, arms, thighs and feet of Brahma. The Satapatha Brahmana says that they sprung from the words *bhuh, bhuvah, svah*. The Taittiriya Brahmana says that they were produced from the Vedas. In another place the same book says the Brahman caste is sprung from the gods ; the Sudra from the asuras. In one book men are said to be the offspring of Vivasvat ; in another his son Manu is said to be their progenitor ; whilst in a third they are said to be descended from a female of the same name. The Bhagavata Purana says that in the Krita or Satya Yuga there was but one caste. The Vayu Purana says that the separation into castes did not take place till the Treta Yuga.

When witnesses in a court of justice give conflicting evidence, discredit is thrown upon all their testimony. Writings cannot be inspired which involve self-contradictions.

How Caste arose.—The first cause was the difference of *race*. The ordinary names for caste prove this. *Jāti* means race ; *varna*, colour. The Aryas, coming from a colder climate, were lighter in colour than the original inhabitants of India, whom they called “the black skin.” They also applied the name Dasyus to the original inhabitants whom they sought to dispossess of their lands. The word is

supposed to mean *enemies*. So many of them were enslaved that the word *dasa* was applied to a servant.

The first great distinction was between the white and dark races, the conquerors and the conquered, the freeman and the slave. The Sudras undoubtedly were the aboriginal races of India subdued by the Aryan invaders. One of the earliest tribes brought under subjection was called *Sudras*, and this name was extended to the whole race.

Difference of *employment* was another cause. In every civilized country there are priests, soldiers, merchants, and men following other occupations.

Subdivisions of castes arose from jealousy between rival families, difference in religion, &c.

The present rigid caste rules were an invention of the Brahmins to enslave their countrymen. This is evident from the Laws of Manu :

100. Thus whatever exists in the universe is all the property of the Brahman ; for the Brahman is entitled to all by his superiority and eminence of birth.

413. But a Sudra, whether bought or not bought, (the Brahman) may compel to practise servitude ; for that (Sudra) was created by the Self-Existent merely for the service of the Brahman.

417. A Brahman may take possession of the goods of a Sudra with perfect peace of mind, for since nothing at all belongs to this (Sudra) as his own, he is one whose property may be taken away by his master. Book VIII.

To induce the people to accept such unjust laws, it was blasphemously asserted that they proceeded from the Creator.

Dr. K. M. Banerjea well says, " Of all forgeries the most flagitious and profane is that which connects the name of the Almighty with an untruth " Hinduism, to use the words of Principal Caird, " instead of breaking down artificial barriers, waging war with false separations, softening divisions, and undermining class hatred and antipathies, becomes itself the very consecration of them."

The Spaniards, to enslave the American Indians, induced them to put on what appeared to be bright ornaments ; but

which, in reality were fetters. The Hindus have been similarly deceived. The Roman maxim was, "Divide and Conquer." By the separation of the Hindus into castes, the Brahmans have been able to retain their supremacy.

About 2000 subdivisions of Brahmans are enumerated, which keep nearly as much aloof from one another as if they were distinct castes. "The curse of Brahmanism," says Mr. Sherring, "has fallen on all native society and blighted it. Each caste, down to the lowest, is eaten up with self-satisfaction and self-admiration. Indeed, it is a notorious fact that the most debased castes yield to none in the punctilious strictness with which they observe caste prejudices and carry out caste regulations."

Evils of Caste.—It is granted that caste has some advantages. It promotes a stationary semi-civilisation. It binds together men of the same class; it promotes cleanliness, and it is a check in certain directions on moral conduct. But these are far more than counterbalanced by its pernicious effects. The opinions of competent witnesses will be given on this point.

The following are the heads of a lecture by Pandit Sivanath Sastri on Caste:—

(1) It has produced disunion and discord. (2) It has made honest manual labour contemptible in this country. (3) It has checked internal and external commerce. (4) It has brought on physical degeneracy by confining marriage within narrow circles. (5) It has been a source of conservatism in every thing. (6) It has suppressed the development of individuality and independence of character. (7) It has helped in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, &c. (8) It has successfully restrained the growth and development of national worth; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied these opportunities to the majority of the lower classes, consequently it has made the country negatively a loser. (9) It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny.

Keshub Chunder Sen says in an "Appeal to Young India:"—

“That Hindu caste is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress. But few seem to think that it is not so much as a social but as a religious institution that it has become the great scourge it really is. As a system of absurd social distinctions, it is certainly pernicious. But when we view it on moral grounds it appears as a scandal to conscience, and an insult to humanity, and all our moral ideas and sentiments rise to execrate it, and to demand its immediate extermination. Caste is the bulwark of Hindu idolatry and the safeguard of Brahminical priesthood. It is an audacious and sacrilegious violation of God’s law of human brotherhood. It makes civil distinctions inviolable divine institutions, and in the name of the Holy God sows perpetual discord and enmity among His children! It exalts one section of the people above the rest, gives the former, under the seal of divine sanction, the monopoly of education, religion and all the advantages of social pre-eminence, and visits them with the arbitrary authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahminical order as the very vicegerents of the Deity and stamps the mass of the population as a degraded and unclean race, unworthy of manhood and unfit for heaven.”

Dr. Bhandarkar says: “The caste system is at the root of the political slavery of India.”

Sir H. S. Maine, in his learned work on *Ancient Law*, describes caste as “the most disastrous and blighting of human institutions.”

Duty with regard to Caste.—

1. *It should be made as widely known as possible that caste is not recognised in the Vedas.*

Professor Max Müller first printed the whole of the Rig Veda with the commentary of Sayana; and he has devoted nearly his entire life to its study under the most favourable circumstances. What does he say?

“There is no authority whatever in the hymns of the Veda for the complicated system of castes. There is no law to prohibit the different classes of the people from living together,

from eating and drinking together; no law to prohibit the marriage of people belonging to different castes; no law to brand the offspring of such marriages with an indelible stigma. There is no law to sanction the blasphemous pretensions of a priesthood to divine honours, or the degradation of any human being to a state below the animal." *Chips*, Vol. II.

2. *The Fatherhood of God and the Brotherhood of Man should be recognised and acted upon.*—An English poet says,

"Children we are all
Of one Great Father, in whatever clime
His providence hath cast the seed of life;
All tongues, all colours."

The Mahabharata has the following:—

"Small souls inquire 'Belongs this man
To our own race, or class, or clan?'
But larger-hearted men embrace
As brothers all the human race."

That there is no real distinction between men is admitted by all who have any claim to intelligence.

3. *No opprobrious Caste names should be used, and all should be addressed without indignity.*—The rudeness of some Europeans is a frequent cause of complaint; but no Englishman treats the Natives of this country with the contempt and insolence which high caste Hindus habitually display towards their low-caste brethren.

4. *Subdivisions of the same caste should freely eat together and intermarry.*—It is not desirable, as a rule, for persons widely dissimilar in social and tastes to marry; but there is no religious prohibition against what is proposed—only Custom.

5. *Educated men of the same social standing should eat together and their families should intermarry.*—This would be the second step in advance.

The great caste rod of terror is the prohibition of marriage. Hindus feel bound to marry their children, and if outcasted, this is impossible according to their ideas. There are now so many educated and intelligent Hindus in the great cities of India, that they outnumber several of the subdivisions that confine intermarriage to themselves.

A greater choice of marriage would thus be permitted, while there would also be a greater similarity of tastes and greater happiness. Early marriage would not be necessary, and girls might be properly educated.

It has been proposed that a union of this kind should be formed among educated men, who would bind themselves to intermarry their children. If this were done, it would give a great impulse to the movement throughout India.

6. *Educated men should refuse to make expiation.*—That the ignorant should cling to caste, is only what might be expected ; but it is humiliating that some men who ought to be the leaders of enlightened public opinion bend their necks to its yoke.

The *Hindu Patriot*, the leading Native paper, while under the editorship of the late Hon. Kristo Das Pal, remarked :—

“As Indians, we should feel humiliated to see any one of our fellow-Indians, with silly caste-notions in his head, travelling to Europe—especially, when the traveller pretends to represent the rising and educated classes of this great continent. We do not wish people in England, in Europe, to believe that what we call ‘education’ has not yet freed our intellects from the trammels of superstition ; that we are afraid even to drink a glass of pure water from the hands of an Englishman, lest the recording angel should make a damning entry against us in his books ! India can never be regenerated till she has outlived the oppressive institution of caste ; and she can never outlive the oppressive system of caste, if we are to look to men like who begins like a daring rebel, but ends into an imbecile swallower of penitential pills !”

The Indian Reformer says mournfully of such men :

“We sicken at the sight. We are weary of moral worthlessness and cowardice. When will India be reformed if her foremost sons thus ignominiously allow themselves to be bound by the fetters of custom—thus tamely submit to the dictation of ignorance, of priestcraft, and of folly ? These men will surely do no good to their country. We require men of braver hearts, of greater moral courage, of a holier earnestness, of a more heroic determination ; of a diviner faith.”

The foregoing remarks may fitly conclude with an extract from an influential Bombay Journal, the *Indu Prakush* :

“The question is not about going to England, but about an unmanly submission to the vilest and most absurd prejudices of the caste system and Hinduism, which nothing can check and uproot but a spirit of noble independence, rigid moral firmness, and genuine patriotism. The prohibition to go to England is the least of our complaints against the tyranny of caste.”

“It extends from the most trifling to the most important affairs of Hindu life. It cripples the independent action of individuals, sows the seed of bitter discord between the different sections of society, encourages the most abominable practices, and dries up all the springs of that social, moral, and intellectual freedom which alone can secure greatness, whether to individuals or nations.”

“Oh God, have mercy on our fallen-countrymen! Give them true knowledge of Thy Fatherhood, and their brotherhood; that our countless millions may be bound by one social tie, and joining hand with hand, and heart with heart, move onward in the path of freedom and righteousness, knowledge and glory, and national regeneration.”

**“Hereditary bondsmen! know ye not,
Who would be free, themselves must strike the blow?”**

TEMPERANCE AND PURITY REFORMS.

These very important reforms, in which the reader should take a warm interest, have been noticed in previous chapters.

MUHAMMADANS.

Muhammadans form one-fifth of the population of India. They are not divided into castes like Hindus, one of the reasons which enabled them to conquer India. At different times, there have been bloody riots between Hindus and Muhammadans. Cows have been killed in Hindu temples, and pigs thrown into mosques. Though now generally restrained by the strong arm of the British Government, disputes, sometimes ending in bloodshed, still occasionally occur. It is most desirable not only that such unhappy events should no longer happen, but that there should be a friendly feeling between Hindus and Muhammadans. Nothing but evil to both parties results from the opposite.

The two main causes of quarrels are the 'cow question' and processions. To settle them, "Conciliations Committees" have been established in some parts of North India, composed of an equal number of Hindu gentlemen, chosen by Muhammadans, and of Muhammadans chosen by Hindus. They said to have succeeded beyond expectation in restoring harmony between the two communities.

The above course should be followed in every part of the country where necessary. Good men, on both sides, should frown upon attempts to stir up strife and give vent to evil passions in the name of religion.

The Queen's Proclamation of 1858 lays down the rule that none are to be favoured or molested on account of their religion. Neither Hindus nor Muhammadans will be allowed to tyrannise over each other. But more than this, they ought to regard each other with friendly feeling, and promote each other's good.

EUROPEANS.

Thousands of years ago the ancestors of the English and Aryan Hindus were living together, speaking the same language, and worshipping the same God under the same name. The Dyaush-Pitar (Heaven Father) of the Hindus was the Zeuspater of the Greeks, and the Jupiter of the Romans. After long separation their descendants have not met on the plains of India. There is no doubt that the circumstances call for great wisdom and forbearance. Lord Canning, in his parting address, remarked :

"England has before her one of the most difficult problems that state policy can be called to solve; the drawing together, with harmony and without injustice to either side, two great races radically different in every thing that forms the character of man, but which, by the course of events, are being gradually brought face to face."

India, the seat of caste, is a most favourable soil for the growth of race antagonism, and it threatens to become a formidable evil. All true patriots should seek to check it to the utmost of their power.

There are obstacles on the part of Englishmen which hinder good feeling between the two races. They possess great energy, and, as a rule, wish to act justly; but many of them are not sufficiently conciliatory. Even among themselves they are often reserved. There are next door neighbours in England who have no intercourse with each other.

It must also be admitted that there are great difficulties on the side of the Hindus. The majority shrink from the very touch of Europeans as polluting. Formerly at least, when Hindus had to shake hands with Englishmen, they afterwards purified themselves. Even the most friendly say to Europeans, like Shylock to Bassanio: "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you." Such feelings are a great bar to union. Hindus, accustomed from infancy to caste separation, attach little importance to this state of things. Englishmen, however, are apt to regard it as grossly insulting. Queen Victoria could enter the humblest cottage in Britain, and sit down at the table, if cleanliness were observed. The Muhammadan seclusion in which Hindu women are kept is another great hindrance to intimacy. The presence of ladies is one great charm in English society. If Indian gentlemen and their wives could meet European families, a kindly spirit would be greatly promoted. Babu Keshub Chunder Sen says of his countrymen: "Their social customs are in a great measure obstacles in the way of friendly intercourse with foreigners."

Ignorant pseudo-patriotic editors, especially in Bengal, are one of chief causes of the existence of unfriendly feelings between the two nationalities. Police report cases are quoted as typical of English society. A golden age is supposed to have existed in India under Hindu rule, while the country is represented as becoming poorer and poorer through the rapacity and misgovernment of the British.

There is no doubt that, tried by a present western standard, India is comparatively poor. She is in the condition of England in the 15th century, when a carpenter

received 6d. (6 as.) a day. With free communication, prices will slowly equalize all over the world.

Instead of becoming poorer, India is now far richer than ever she was before. She absorbs nearly one-fourth of the gold and one-third of the silver produced throughout the world. Calcutta and Bombay are evidences of the result of British rule. When both were first occupied, they were mere jungle, with a few mud huts; now they are magnificent cities with palatial mansions. Except the public offices belonging to the country, nearly all the fine buildings in them are owned by Indians.*

Europeans and Indians are united somewhat like husband and wife. Dwelling together, it is far better that they should be as friendly as possible, indulgent to teach other's weaknesses, instead of making them the grounds of incessant fault-finding.

Of late years, no duty has been more strongly pressed upon Englishmen going out to India than that of treating the people with kindness. The great difficulty is with mechanics, and with young men, who, all the world over, sometimes show disrespect even to their own fathers. It is hoped that the increased attention now directed to the subject will, by degrees, lead to improvement.

If we are disliked, it is, as a rule, our own fault. Tennyson says,

“Who shuts love out shall be shut out from love.”

Friendship is best secured by manifesting a friendly spirit towards those in whom the feeling is sought to be awakened. High moral conduct commands respect.

There have been faults on both sides. Each must make the confession,

“For I have sinn'd; oh, grievously and often;
Exaggerated ill, and good denied.”

The poet adds,

“Be wiser, kindlier, better than thou art.”

* For details under this point, see, *Is India becoming Poorer or Richer? with Remedies for the existing Poverty*. 8vo. 82 pp. 2½ As. Post-free, 3 As.

Every one in his own sphere may do something to promote friendly feelings between Europeans and Hindus. This should be aimed at in spite of all provocation. The Bible says, "Overcome evil with good." This will conduce to happiness, here and hereafter. "Blessed are the peacemakers; for they shall be called the children of God."

POLITICAL REFORM.

Except perhaps in other parts of the British Empire and in the United States; nowhere is there a greater amount of political freedom than in India. The late Sir Madhava Row, a statesman of great experience, said :

"The longer one lives, observes and thinks, the more deeply does he feel that there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community !!"

For years the British Government, by its schools and colleges, has been preparing the people of India for self-government, and more and more power will gradually be conceded as the people become qualified for its exercise. Without this preparation, the South American Republics are a proof that self-government may be a curse rather than a blessing.

National Congresses, wisely conducted, may do great good. They have a very beneficial influence in making the different nations of India better acquainted with each other and diminishing local prejudices. British administrators, like Sir John Strachey, fully admit that the government is susceptible of many improvements. Suggestions may be made which may lead to valuable reforms.

The danger is to expect too much from political changes.

"How small of all that human hearts endure,
That part which laws or kings can cause or cure !
Still to ourselves in every place consigned,
Our own felicity we make or find."

Smiles says : "In all times men have been prone to believe that their happiness and well-being were to be secured by

means of institutions rather than by their own conduct." Herbert Spencer, in his *Study of Sociology*, shows the folly of expecting to effect beneficent changes in society by legislative apparatus except as the result of wide preparatory changes in individual characters. An American writer remarks :

"The form of government must naturally vary according to the intelligence and virtue of the people. If, then, any citizens would influence the government, if they would render it more mild and liberal, they must seek to enlighten and reform the great body of the people. The state, adapting its government to the qualifications of the people, will be constrained to give them liberty according as they are prepared to receive it."

The necessity of female education has already been shown.

In electing members of public bodies, their moral character should be taken into account. Any person leading an immoral life or convicted of dishonesty should be regarded as an unfit representative.

NINTH STEP.

TRUE RELIGION.

IMPORTANCE OF RELIGION.

Of all the steps, this is the most important. On it depends the presence of several of the foregoing essentials, and without it they can yield only an imperfect happiness for a few fleeting years. This may be illustrated by the following anecdote.

About three hundred years ago, a young man came to a distinguished University in Europe to study law. His long-cherished desire was at last gratified. He possessed considerable talents, and commenced his studies with bright hopes.

Soon afterwards, the student called on a good old man, who devoted his life to the benefit of the people among whom he lived. The young man told him that he had come to

the University on account of its great fame, and he intended to spare no pains or labour to get through his studies as quickly as possible.

The good old man listened with great patience and then said :—

“ Well, and when you have got through your course of studies, what do you mean to do ? ”

“ Then I shall take my degree, ” answered the young man.

“ And then ? ” asked his venerable friend.

“ And then, ” continued the youth, “ I shall have a number of difficult questions to manage, shall catch people’s notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation. ”

“ And then ? ” repeated the good man.

“ And then, ” replied the young student, “ why there cannot be a question I shall be promoted to some high office. Besides, I shall make money and grow rich. ”

“ And then ? ” continued the old man.

“ And then, ” added the young lawyer, “ then I shall be comfortably and honourably settled in wealth and dignity. ”

“ And then ? ” asked his friend.

“ And then, ” said the youth, “ and then—and then—then I shall die. ”

Here the good old man raised his voice : “ AND WHAT THEN ? ” Whereupon the young man made no answer, but cast down his head, and went away. The last “ And then ” had, like lightning, pierced his soul, and he could not get rid of it. The student, instead of devoting his life to the pursuit of the pleasures and honours of this world, sought to promote the glory of God and the good of his country.

There are several considerations prompting to virtuous conduct. A desire to please parents and other relations often exercises a beneficial influence ; the ruinous consequences of immorality are another check ; the still small voice of conscience, until it is silenced by repeated neglect, protests against a life of sin. But all these motives, while valuable in their place, are of themselves insufficient. There are some vices so common in India, that they meet

with no reprobation from public opinion. There is also the hope of concealment,—“No eye shall see me.” Besides, sensual indulgence at last renders a man incapable of resistance. He will pursue his downward course in spite of every argument or entreaty.

Of all the motives which can be brought to bear upon man, religion is the highest and most enduring. Other considerations affect time; this reaches to eternity. To realize continually the presence of God our Heavenly Father, is a most powerful safeguard against sin. We can go to Him in all our trials and temptations; we can hear Him saying to us, “Son, thou art ever with me; I will never leave thee; continue thou in my love.”

Religion is frequently the only source of true consolation.

Man needs a religion. In youth, in the time of prosperity, the thoughts of God, of death and a future state, may be distasteful, and the world may be considered sufficient to satisfy the desires. But a change will take place in all. The dark clouds of affliction will overcast the sky; wealth may take to itself wings and fly away; the coveted office may not be gained; health, the absence of which embitters every earthly pleasure, may be broken; loved ones may be removed by death, and, sooner or later, the inexorable summons will reach ourselves.

Under trials like the above, our dearest earthly friends will prove “miserable comforters, physicians of no value.” But true religion can support us under the most trying circumstances and cast a gleam of light across the dark river of death.

Seek religion now. Ponder the solemn question asked by the Great Teacher: “What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?”

EDUCATED HINDUS AND RELIGION.

Educated Hindus pass through a severe religious trial. When children, beloved mothers trained them to worship their ancestral gods, giving them offerings which they might present with their own little hands. They were

taught to believe that bathing in the Ganges or other sacred rivers washed away sin ; that the Vedas and Puranas were the great sources of all knowledge ; that a Brahman's blessing or a Brahman's curse was what was most to be desired or dreaded by any human being.

During childhood, such instruction was implicitly believed. As they advanced in their English studies and became acquainted with Western enlightenment, a gradual change took place in their opinions. Probably they were first struck with the folly of idolatry. They began to acknowledge that there is only one true God, and that it is wrong to liken Him to an ugly image. They felt that the waters of the Ganges might cleanse the body, but they could not purify the soul ; the Hindu sacred books were found to contain numerous errors, and the whole religious system was seen to be a device of the Brahmans.

It is not surprising that such a change should beget a doubting spirit—a disposition to doubt even with as little reason as was shown before in yielding an assent. In this state of mind, the educated Hindu is inclined to question everything as he once was to believe everything.

Young men everywhere have a tendency to pride and self-sufficiency ; but educated Hindus are specially tempted in this way. They are apt to compare themselves with their fellow-countrymen ignorant of Shakespeare or Milton, and are proud of their superiority. And not only so. They become wiser, in their own imaginations, than their teachers. They consider themselves competent to decide the most difficult questions which have engaged the study of the most profound thinkers in all ages. Adopting one of the cant phrases of the age, they sometimes denounce, with the utmost dogmatism, all “ dogmas,” except the very few they are themselves disposed to accept. Because Hinduism is found to be false, they draw the sweeping conclusion that all “ book revelations ” are mere inventions of priestcraft.

Young men are also tempted to sensuality. The passions are strong, attracting to self-indulgence and the pursuit of worldly pleasure. It is seen that religion com-

mands self-discipline and self-restraint; that she forbids making life a mere chase after selfish gratifications, and insists upon the discharge of great and difficult duties. Hence there is a secret wish that religion may not be true, that pleasure may be indulged without check.

Educated Hindus may be divided into several classes, which may be briefly noticed.

The Indifferent.—It is to be feared that indifference is the general feeling on the part of educated Hindus with regard to all religion. Their minds are entirely taken up with worldly pursuits. The folly of such conduct is thus shown by Pascal, a distinguished French writer:—

“I know not who has sent me into the world, nor what the world is, nor what I myself am. All that I know is that I must soon die, but what I know least of all is this death which I cannot escape.”

“As I know not whence I come, so neither know I whither I go. I only know that on leaving this world, I fall for ever into nothingness, or into the hands of an angry God, without knowing whether of these two conditions is to be my lot for eternity. Behold my state, full of misery, of weakness, of darkness! And from all this I conclude that I am to pass all the days of my life without caring to inquire what is to befall me. Perhaps I might find some enlightenment in my doubts, but I will not take the trouble, or lift my foot to seek it. And then, treating with contempt those who shall burden themselves with this care, I shall go, without foresight and without fear, to try so great an issue, and allow myself to be led softly to death, in uncertainty of the eternity of my future condition.”

The Bible says to such, “Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.”

Doubters.—There are some educated Hindus who, although not quite indifferent to religion, show no earnest spirit of inquiry, and are content to remain in a sort of intermediate class of perpetual doubters. This is a very unsatisfactory state of mind. It is most desirable to have on all important subjects clear views and well-defined opinions.

It is a common mistake, especially among young men of the present day, to suppose that it is something indicative of a superior mind to be in a state of doubt. But the very reverse is the truth. A strong mind presses on to a decision.

Suppose you saw a farmer sitting quietly in his house with folded hands, in the midst of seed-time. You ask him why he is not busy in his fields. The reply is, that he has not yet determined what kind of grain is best adapted to his soil. Suppose you knew a man who all his life was in doubt what profession to choose. You would surely think that these men had lost their senses. But far greater is the folly of the man who is content to remain without settled views about religion.

Men are wise enough in worldly matters. They diligently collect the means of forming their opinions and act accordingly. In religion, however, many persons go through life, making no earnest efforts to arrive at the truth.

Conformers to Idolatry.—This is a very large class, including many belonging to the classes already described. The remarks of Bishop Caldwell have been quoted.

Keshub Chunder Sen thus points the duty of intelligent Hindus with regards to idolatry :

“There can be no doubt that the root of all the evils which afflict Hindu society, that which constitutes the chief cause of its degradation, is Idolatry. Idolatry is the curse of Hindustan, the deadly canker that has eaten into the vitals of native society. It would be an insult to your superior education to say that you have faith in idolatry, that you still cherish in your hearts reverence for the gods and goddesses of the Hindu pantheon, or that you believe in the thousand and one absurdities of your ancestral creed. But, however repugnant to your understanding and repulsive to your good sense, the idolatry of your forefathers may be, there is not a thorough appreciation of its deadly character on moral grounds. It will not do to retain in the mind speculative and passive disbelief in its dogmas, you must practically break with it as a dangerous sin and abomination ; you must give it up altogether as an unclean thing. You must discountenance it, discourage it, oppose and hunt it out of your country. For the sake of your souls and for the sake of the souls of the millions of your countrymen, come away from hateful

idolatry, and acknowledge the one supreme and true God, our Maker, Preserver, and Moral Governor, not in belief only, but in the every-day concerns and avocations of your life. By offering such uncompromising allegiance to Him and dedicating yourselves wholly to His service you will rescue your own conscience from corruption and sin, and your country from superstition, priestcraft, absurd and injurious practices, and horrid customs and usages. By declaring a vigorous crusade against Hinduism, you will lay the axe at the root of the tree of corruption."

The righteous Judge of all the earth will try persons who ignorantly worship the gods of their fathers by a different standard from those who are sufficiently enlightened to see the folly and sin of idolatry. Knowledge brings with it responsibility. The man who believes in only one Almighty Creator of the universe and yet professes to be a worshipper of Vishnu or Siva, is knowingly and wilfully guilty of high treason against God, and of perpetuating the reign of superstition among his countrymen.

Excuses.—There are several excuses by which educated Hindus seek to palter with their consciences, one or two of which may be noticed.

The *desire to please parents and relatives* is, perhaps, the most common reason assigned for conforming to idolatry. Within proper limits, the feeling is praiseworthy; but to break God's first and great command at the wish of any human being is a plea which cannot be sustained for a moment. Suppose a parallel case. Parents urge a son to take part in a robbery; they will be vexed if he does not consent. Would a judge accept such an excuse? Would it be true kindness to his parents to join them in such an act? Is he not rather bound, not only to abstain entirely from any participation in the crime, but to do his utmost to dissuade his parents from engaging in it? It would be great cruelty to behave otherwise. Idolatry is robbing God of the honour justly due to Him, and giving it to a dumb block. So far from encouraging parents in such a course, love to them demands that every effort should be made to lead them to worship the one true God. The

excuse is equally frivolous, that they will not consent. Take the supposed case of robbery. If the son were to say, my parents are bent upon this; it is useless trying to change their minds; I must simply join them: would this be held as a justification?

If our friends and relations wish to do anything wrong, our duty is to warn them against it; but if they will not hear, the responsibility rests with them. Should, however, we take part, we share in their guilt, and with conduct far more blameworthy because of our greater knowledge.

To please a relative will not be received as an excuse in a court of justice for breaking the law of the land; still less will it be accepted by the great Judge of the universe. Obey God rather than man.

Some allege *that they worship the one true God under the name of Vishnu, Siva, or Kali.*

In speaking, we are bound to use words in their ordinary sense. Suppose a man were to say to himself by *white* I mean *black*, would he be justified in saying of an ordinary crow, I saw a white crow? In spite of such a pretext, it would be deceit. It is well known what Hindus understand by Vishnu, Siva, and Kali; and to mean something entirely different when employing the terms, is fraud. The God of truth is not to be worshipped by hypocrisy. A man is not to deny God by *appearing* a Hindu, when he believes Hinduism to be false.

Seekers after God.—Although the great majority of educated Hindus entirely disregard the claims of religion, there are some who are seeking God, if haply they may find Him. In the search after truth, they will meet with difficulties and trials, which entitle them to warm sympathy. If, however, the inquiry is pursued with earnestness, sincerity, perseverance, humility, and prayer, it will assuredly be successful in the end. A few hints may be given on this point.

THE SEARCH AFTER TRUTH.

Wrong Modes of Search.—There are some persons who, when they inquire into a religion, take up some isolated

points, and confining their attention to them, demand an explanation, or they reject the whole system. In deciding a moral question, however, it is necessary to investigate the evidence on both sides. While there may be difficulties, perhaps inexplicable, on one side, there may be still greater difficulties on the other.

Another hindrance to arriving at religious truth is a wrong idea of the evidence to be expected. It is a proposition in geometry, that the angles contained in any triangle, are together equal to two right angles. This is established by reasoning which commands the assent of every person who understands the statement of the process. But many truths are incapable of demonstration like mathematical problems. No such proof could be afforded for the existence of Alexander the Great.

In the search after religious truth, several qualifications are necessary. The absence of any of them will defeat the aim.

Earnestness.—This is necessary to success even in common life. It is only the earnest student who gains university honours; it is only the diligent man who becomes rich. Much more is earnestness needful in religion. The royal Hebrew moralist said that wisdom will be found, “if thou seekest for her as silver, and searchest for her as for hid treasures.”

Prayerfulness.—Last century a young man went to a celebrated preacher in London, saying that his mind was sorely perplexed with some things in the Bible which he could not understand. “Before I hear your difficulties,” said the preacher, “let me ask you one thing: did you take them in humble prayer to God before you came to me?” With a natural shame the young man confessed that he had not. “Then,” replied the preacher, “I must decline to hear you. Prayer is one of the first duties of natural religion; and he who lives in neglect of *that*, must not expect to solve the difficulties of a religion that is revealed.”

Dr. Kay, of Calcutta, gave the following advice to intelligent Hindus:—

“ You and all your countrymen who are worth listening to on such a subject, acknowledge that spiritual light and the knowledge of God must come from Himself, the one Supreme. The Mussulmans say the same; and we Christians above all others affirm it. Then if you are really in earnest, if you are honest, you see what you must do. You must go and endeavour to pray thus : *O all-wise, all merciful God and Father, pour the bright beams of Thy light into my soul, and guide me into Thy eternal truth.*”

Acting up to the Light possessed, or, obeying Conscience.

—This is a rule of the utmost consequence. The life we lead has a great effect upon our belief. Suppose a man wishes to follow the bent of his passions, he will unconsciously try to persuade himself that there is no future state, or at least that he will be dealt with very leniently. Belief may be similarly affected by other feelings, even when persons lead moral lives. Man is naturally proud : he has an aversion to spiritual truth : he may therefore fail to see facts which stare him in the face, or he may draw conclusions which are grossly incorrect. The Great Teacher says, “ This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil ”

A NATIONAL RELIGION.

A desire is expressed by some educated Hindus for a *National* religion. It is thought degrading to India to have any other religion than her own.

There is no national geography, astronomy, chemistry, geometry, &c. Science is one all the world over. It is the same with religion. If each country had its own God, there might be different religions; but all enlightened men are now agreed that there is only one God, the Creator, Preserver, and Governor of the Universe. The Brotherhood of Man is similarly acknowledged :

Since God is one and all men are alike His children, it is reasonable to suppose that He has given only one religion. A *national* religion shows that it is not the *true* religion.

The most enlightened countries in Europe and America

accepted a religion first made known to them by Asiatics, and did not reject it from false patriotism, saying, "We must have national religions."

An Indian poet says: "Disease born with you will destroy you: medicine which is in the lofty mountain not born with you, will expel the disorder."

Of all false patriotism that is the worst which seeks by sophistry to defend erroneous beliefs because they are national. It promotes hypocrisy and disregard of truth among its advocates, while it is a grievous wrong to their ignorant countrymen, tending to perpetuate the reign of superstition.

Let the advocates of a national religion remember the wise words of Sir Madhava Row already quoted:

"What is not true, is not patriotic."

A THOROUGH REFORM OF HINDUISM IMPOSSIBLE.

All intelligent Hindus admit that great reforms are needed to purify Hinduism. Many think that this is all that is necessary to render it worthy of retention. Some even affirm that it would then occupy the highest place among the religions of the world.

Let the changes necessary to reform Hinduism up to the light of the 19th century be considered:

1. Reformed Hinduism should be neither polytheistic nor pantheistic, but monotheistic. All intelligent men now believe in the existence of only one true God. There are no such beings as Vishnu, Siva, Sarasvati, Durga, or the 33 crores of the Hindu Pantheon. The Vishnu *bhakti*, the Siva *bhakti*, &c. would all come to an end. No sectarian marks would be worn. The blasphemous assertion, *Aham Brahmasmi*, 'I am Brahma,' would no longer be made.

2. All idols would be destroyed, and no longer worshipped as giving false and degrading ideas of God. The indecent images on some temples would be broken down. There would no longer be Vaishnava nor Saiva temples.

3. The Vedas, the Code of Manu, the Ramayana, Mahabharata, Bhagavad Gita, the Puranas, &c., as teaching

polytheism, pantheism, containing debasing representations of God, unjust laws, false history, false science, false morals, would no longer be considered sacred books.

4. Hindu worship in temples would cease. Festivals would no longer be celebrated. Pilgrimages to supposed holy places would come to an end. Puja to idols would not be observed in private families.

5. As Hindu temples contain only small shrines for idols, buildings like churches would require to be erected, in which people might assemble for public worship, and receive instruction in the duties of life.

6. Caste would no longer be recognised, and the brotherhood of man would be acknowledged; all caste distinctions would cease.

Every one of the above changes is necessary to meet the views of enlightened men.

Take away sweetness from sugar, and it is no longer sugar; deprive a man of reason, and he is no longer a human being. Hinduism without its gods, its sacred books, its temples, its worship, its caste, would be no longer Hinduism, but an entirely different religion, like the Sadhara Brahma Samaj. It would be simply Theistic.

THE RELIGION WHICH MAN NEEDS.

It is allowed that Hinduism contains some great truths, but they are mixed with dangerous errors. It recognizes by its doctrines of incarnations the need of God becoming man to lighten the burden of pain and misery under which the universe is groaning. But although Hinduism is right in accepting the doctrine of incarnations, its views regarding what is to be expected are very mistaken. The chief Hindu incarnation is that of Krishna, whose life is described in the Bhagavat and other Puranas. He is said to have had 8 queens, 16,100 wives, and 180,000 sons, many of whom he killed with his own hand. He might rather be called an incarnation of lust than of holiness.

Christianity makes known the true Incarnation, the Lord Jesus Christ, who came down from heaven and be-

came man for our salvation. He was holy, harmless, undefiled, the true *Nishkalank*, or spotless, *Avatar*.

Jesus Christ taught that the first and great command is to love God with all our heart; the second, to love our fellow-men. He went about doing good.

That Christianity is the religion which man needs will now be briefly shown.

The body needs food, clothing, and a house. The soul may also be said to have three great wants.

I. Man needs the PARDON OF SIN.—All must acknowledge that they are sinful. Some Brahmans daily make this acknowledgment :

Pápo'ham pápakarmáham pápátmá pápasambhavah :

The meaning of these words is : " I am sin ; I commit sin ; my soul is sinful ; I am conceived in sin." This confession is true, and deserves to be made daily by every man.

The great question is, Can sin be forgiven ?

Hinduism gives two contradictory answers to this question. Many believe that sin can be washed away by bathing in the Ganges or other supposed sacred waters : Even the repetition of the name of a god is thought to have this effect. A notoriously wicked man, called Ajamila, is said to have been taken to heaven, because, when near death, he called on his son Narayana to bring him some water. On the other hand, according to the doctrine of *Karma*, pardon is impossible. Sankar Acharya says that Brahma can no more interfere with *Karma* than he can bring wheat out of rice.

Bramhos, like all other intelligent men, acknowledge that sin cannot be removed by bathing, the excrements of the cow, &c. ; but they adopt in some measure the doctrine of *Karma*, supposing that it must be punished by "adequate agonies." What suffering this involves, who can tell ?

Christianity, on the other hand, shows how pardon may be obtained consistently with God's justice. God is the lawgiver of the universe. If sin were pardoned without an atonement, it would be regarded as a slight thing, and men would be tempted to rebel against the Divine Government.

God Himself provided a Saviour. He so loved men that He gave His only Son Jesus Christ to become a man, to live in this world and die on their account. He bore the punishment due to sin; He perfectly observed God's laws. He answers for the sins of those who accept Him as their Saviour, and covers them, as it were, with His robe of righteousness.

God now offers free pardon to all who seek it in the name of Jesus Christ. He is everywhere present; we do not need to go on a pilgrimage to some distant temple to find Him. You may kneel where you are and say, "O Great God, I confess that I am a sinner, unable to save myself. I seek for pardon in the name of the Lord Jesus Christ; I make Him my only refuge. For His sake blot out my sins." This prayer, sincerely offered, will be heard.

II. Man needs HOLINESS.—While pardon of sin is a great blessing, it is not enough. Suppose a man under sentence of death was also suffering from a mortal disease. In order to his being saved, he must be cured as well as pardoned; for if only pardoned, he would soon die of the disease. To meet his case, a physician is needed able to restore him to health.

We all have the disease of sin, which is as loathsome and incurable as the worst forms of leprosy. In God's sight we are, as it were, covered from head to foot, with putrid sores. In such a state we can never enter His holy heaven.

What means does Hinduism provide for growth in holiness? None. Brahma, Vishnu and Siva, its three principal gods, according to the Sastras, were themselves guilty of great crimes. If they could not keep themselves from sin, how can they help their worshippers? No prayers for holiness can be addressed to them. Does Hindu temple-worship afford any help? Are any exhortations given in them to lead a holy life? None whatever. In some of them there are dancing girls, whose influence can only be corrupting. According to Hinduism, the highest duty is to refrain from all actions good or bad, and to meditate till a man believes in the blasphemous assertion, *Aham Brahmásmi*, 'I am Brahma.'

The one true God, who is an Ocean of mercy, besides, pardon, offers to send a physician able to cure the disease of sin—His Holy Spirit.

A physician employs medicines; so the Holy Spirit prescribes means for our recovery from sin, though it is He who gives efficacy to them all. Some of them are the following:

The Study of the Bible.—This Book, the true Sastra, has been given as a light to our feet, to guide us in the right way. It also purifies. Jesus Christ prayed for His disciples, “Sanctify them through Thy truth; Thy word is truth.” The Scriptures should be read daily, and our conduct should be regulated by them.

Prayer.—Like little children on a rough road, we are apt to stumble and fall; by prayer, we, as it were, take the hand of God our heavenly Father, and are held up. Every morning we should thank God for the mercies of the past night, and seek His help during the day. Every evening, before retiring to rest, we should confess the sins of the past day and seek forgiveness. At any time when we are tempted, we should lift up our hearts in prayer.

Public Worship.—God has appointed one day in seven to be kept holy. We should then especially review our conduct during the past week, study the Scriptures, and worship God in His house.

Watchfulness against Sin.—“Watch and pray that ye enter not into temptation.” We should avoid, as far as possible, whatever would tempt us to do wrong. Ungodly companions and bad books should especially be shunned.

Associating with good men, reading good books, and meditation, are other means of promoting our progress in holiness.

Self-Examination.—By this is meant seriously considering our conduct how far it is right. Pythagoras, an old Greek philosopher, recommended that this should be done every night before we go to sleep. Blackie says, in *Self-Culture*: “No man, in my opinion will ever attain to high excellence in what an old divine calls ‘the life of God in the soul of man,’ without cultivating stated periods of

solitude, and using that solitude for the important purpose of self-knowledge and self-amelioration."

A patient who does not take the medicines he is ordered and otherwise disobeys his physician, cannot expect to recover. In like manner, if we do not follow the instructions of the Holy Spirit, it is vain to hope for the cure of the disease of sin.

Pray earnestly, "Heavenly Father, for the sake of the Lord Jesus Christ, give me Thy Holy Spirit to lead me into all truth, to purify my heart, and to make me like Thyself."

Progress, it must be confessed, is very slow with most, from the half-hearted way in which they obey the commands given to them.

III. HEAVEN.—The Empress of India has reigned more than fifty years; but before long her crown must be laid aside, and she must lie in the tomb like her long line of ancestors. Short-lived happiness cannot satisfy us. We need an eternity of joy.

Hindus hope to purchase heaven by their own supposed good deeds, by giving alms to beggars, &c. One of the most efficacious means is supposed to be to take hold of a cow's tail at death, the animal being given to Brahmins.

Every intelligent man can see the worthlessness of such methods; but, in any case, a dying Hindu must leave the world in great alarm about the future. During his innumerable previous births, according to his idea, he may have committed some sin not yet expiated, and when he departs he may require to go to one of the fearful hells described in the Puranas.

Christians do not hope to enter heaven on account of their own supposed good deeds. They confess that their best actions are defiled by sin, and need forgiveness. They hope to be saved only through the spotless righteousness of the Lord Jesus Christ. Through Him their sins are forgiven, and admission to heaven is obtained. At death the true Christian has no fear. As soon as breath departs, his soul goes to paradise, there to be happy for ever in God's palace.

God is our Father, because He created us. We are not eternal as Hindus suppose, but God called us into being. We are dependent upon Him for every breath we draw ; we live upon His earth ; everything we have is His gift.

We owe to Him the love and obedience of children to a wise and good father ; but we have been ungrateful, rebellious sons, disregarding His commands, and following our own sinful desires. Still He yearns over us with a father's love, and calls us to return to Him. Say to him, " Father, I have sinned against Thee, and am no more worthy to be called Thy son," and embrace the blessings freely offered through Jesus Christ. You will then be received again into God's family as His adopted child. He will watch over you through life, causing all things to work for your good. A wise father does not allow his children to spend their time in play ; he requires them to study ; he corrects them when they do wrong. So God deals with His children in this world ; but the object is to prepare them for an eternity of happiness.

Choose the religion which provides for man's three great wants.

The list of books at the end of this little volume contains numerous publications on the important subject of this chapter. Attention may be particularly directed to *Short Papers for Seekers after Truth*, to *Elements of Christian Truth* and *Letters to Indian Youth on the Evidences of Christianity*, both the latter by the Rev. Dr. Murray Mitchell. Above all, the New Testament should be studied.

TENTH STEP.

A HIGH AIM IN LIFE.

It is to be regretted that many who have received an English education, as soon as they leave school or college, give up all attention to books, showing that their only motive in study was to command a higher salary and to obtain more of those gross sensual enjoyments in which

they find their greatest happiness. Such men manifest no love for learning, no desire for making any further advance in useful knowledge, but are wholly absorbed in their selfish pursuits, and do nothing to raise others from their state of ignorance and degradation.

Mill says :

“ It is worth training men to feel, not only actual wrong or actual meanness, but the absence of noble aims and endeavours, as not merely blamable, but also degrading · to have a feeling of the miserable smallness of mere self in the face of this great universe, of the collective mass of our fellow-creatures, in the face of past history and of the indefinite future—the poorness and insignificance of life if it is to be all spent in making things comfortable from ourselves and our kin, and raising ourselves and them a step or two on the social ladder.”*

Enjoyment is the great end of most men. It assumes various forms. One of the most common and harmless is to seek to live comfortably. Others look for it in idleness ; some in amusements ; some in gratifying the appetites.

Wealth is regarded by many as “ the one thing needful.” They rise early, sit up late, and eat the bread of carefulness, that they may increase their gains. Beyond this, they have neither thought nor desire.

Honour is with a smaller number the chief object of ambition. It is sought in different ways. Fools seek it by squandering their money at marriages ; some men strive to obtain it through office ; a few by means of literature or science.

Mournful experience has shown that all these objects combined and attained cannot give true happiness.

Even could earthly things satisfy the soul, there is one thought which must always mar their joy :

“that disheartening fear,
Which all who love beneath the sky
Feel when they gaze on what is dear
The dreadful thought, that it must die :
That desolating thought, which comes
Into men's happiest hours and homes.”

* *St. Andrew Address.*

God intended that it should be so. Augustine says, "O Lord, Thou madest us for Thyself, and our heart is restless till it find rest in Thee."

Ponder deeply the importance of life. "Think of living!" says Carlyle. "Thy life, wert thou the pitifullest of all the sons of the earth, is no idle dream, but a solemn reality. It is thine own; it is all thou hast to confront eternity with. *Work, then, like a star, unhastening, yet unending.*"

It is true that there are several objects to be kept in view in life. We must provide for our support; we should store our minds with useful knowledge; and there are many other things which may be lawfully pursued. What we are now considering is the *chief* end of man, the *one great design* to which every thing else should be made subordinate.

To do God's will, or to be good and to do good, include the purpose of being. The two great commandments in which Jesus Christ summed up the whole law have already been mentioned.

The Bible says of God, "Thou art good, and doest good." This is the character at which we should aim. We fulfil the object of our existence only when we copy this pattern.

To be good is the first step. Without this we cannot expect to do any real, lasting good to others, and even although we could, to be a "castaway" ourselves, would be a deplorable end. *To be as good as we can* is the best means of being *as useful as we can*.

Confessing our sinfulness, we should accept God's gracious offers of pardon through Jesus Christ, and trust in Him alone for salvation. We should earnestly strive, through the help of the Holy Spirit, to conquer every sin and to possess every virtue.

Dr. Miller of Madras says: "If you would have strength and courage to be decided—to take your part and play the man—to be no longer halting between two opinions, no longer yielding to influences and practices which you despise and hate, then seek to know God—to have Him as your helper and your friend Think of how it would give courage in every difficulty, and revive under every

disappointment, if you only *knew* that God was working with and in you, and that whatever your struggles and your failures here, still that the victory was sure—victory for all that is true and pure at last on earth, and an eternity of restful satisfaction with Himself on high.”

“We live,” says Huxley, “in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try and make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it.”

Keshub Chunder Sen thus shows how much there is to be done in India :—

“Look at yourselves, enchained to customs, deprived of freedom, lorded over by an ignorant and crafty priesthood, your better sense and better feelings all smothered, under the crushing weight of custom. Look at your homes, your wives and sisters, your mothers and daughters immured within the dungeon of the zenana, ignorant of the outside world, little better than slaves whose charter of liberty of thought and action has been ignored. Look at your social constitution and customs, the mass of enervating, demoralizing, and degrading curses they are working. Watch your daily life, where almost at every turn you meet with some demand for the sacrifice of your conscience, some temptation to hypocrisy, some obstacle to your improvement and true happiness. Say, from your own experience, whether you are not hemmed in on all sides by a system of things which you cannot but hate and abhor, denounce and curse; whether the spiritual government under which you live is not despotism of the most galling and revolting type, oppressive to the body, injurious to the mind, and deadly to the soul? Are you not yoked to some horrid customs of which you feel ashamed, and which to say the least are a scandal to reason, and have you not often sighed and panted for immediate deliverance? Are you not required to pass through a daily routine of social and domestic concerns against which your educated ideas and cultivated tastes perpetually protest? And considering the sum total of mischief and misery caused by Hinduism to its followers, religiously, socially, and physically, have you not often wept bitterly in solitude for your hard lot and that of your countrymen?”*

* *Appeal to Young India*

While, as already mentioned, you may have subordinate objects in view, let your grand aim be to do God's will, to strive to be like Him, and to seek the benefit of your native land.

Some may excuse themselves in the ground that they have neither time nor ability to do good. This is a great mistake. The real cause is want of inclination. The love of ease or money lies at the root of the objection.

Mill urges educated men to seek to become "more effective combatants in the great fight which never ceases to rage between good and evil."

He adds these words of encouragement :

"There is not one of us who may not qualify himself so to improve the average amount of opportunities, as to leave his fellow-creatures some little the better for the use he has known how to make of his intellect Nor let any one be discouraged by what may seem, in moments of despondency, the lack of time and of opportunity. Those who know how to employ opportunities will often find that they can create them ; and what we achieve depends less on the amount of time we possess, than on the use we make of our time."

Where to begin.—It has been mentioned that the work of the reformer should commence with himself. How to benefit others is the next question.

Many of the readers of those lines will be married men. Their first duty is to begin with their *wives*. The women of India, though ignorant and superstitious, have some excellent qualities. Properly taught, they would prove docile, and, instead of opposing reform, they would become its most active friends. Allowance must be made for early training. Loving instruction will be necessary for some time before women will turn from the worship of dumb idols to that of the one true God.

If the reader has children old enough, they should be his next care. The circle should be gradually widened to embrace his other relatives, his friends, and all whom he can influence.

THE MEANS TO BE EMPLOYED.—These may be ranged under the following heads :—

1. **Personal Example.**—This is the first and most important. Without it other efforts are of little use. “Physician, heal thyself,” may be justly addressed to mere lip-reformers.

2. **The Voice.**—A few are gifted as public speakers. In time it is hoped that Indian reformers will arise with the talents and zeal of a Luther. The good such may effect is incalculable. All, however, may turn the voice to valuable account. If they cannot preach or lecture, they may use it in conversation.

3. **The Pen and the Press.**—Letters to friends may be employed as a means of promoting reform. Many can be reached in this way who are beyond range of the voice.

Luther was a powerful preacher, but it was mainly through his books and tracts that the Reformation was effected. There may not be many competent to write original books or tracts. Some, however, might help on the cause by translations into other languages.

Such as can neither write nor translate can circulate books which are already prepared. There are numerous publications of this class which may be diffused with advantage. The *Pice Papers on Indian Reform*, of which a list is given in the Appendix, are cheap and treat of important subjects. There are also larger works of the same kind.

Luther's *hymns* were of great value. The people of India are very fond of poetry and song. Truth might be spread very effectively by poetry set to popular tunes which the people are able to sing, and in language which they can understand.

4. **Money.**—This is called the “sinews of war.” It is also greatly needed in the work of reform. There are expenses connected with lectures, publications, and schools, which must be met. Christian Missions in India and other parts of the world are mainly supported by the poor, although there are also wealthy liberal men who contribute large sums.

5. **Sympathy.**—By this is meant the encouraging of reformers in their work. They have to encounter many

difficulties and are apt to lose heart. The kind words of friends are a great support. Attendance at meetings and at widow marriages is one way of encouraging reformers. It is to be regretted that many who attend at the latter ceremony leave before the dinner commences.

Let the grand object of your life be to *do God's will*, and it cannot be a failure in whatever circumstances you may be placed. You may strive to be rich and yet die a poor man; you may set your heart on some honour which always eludes your grasp. Even should you attain riches and rank, the loss of health, or some other affliction, may damp your joys; while, even at the best, the want of permanence must cast a shadow over all. Not so if you live for God. You may do His will in the lowest sphere as well as in the highest; when prostrated by sickness, as much as when most actively engaged. Milton says,

“They also serve who only stand and wait.”

Never did young men in this country enter upon the stage of life under circumstances more interesting and important than at present. The wall of caste, by which India was inclosed, is crumbling down, and her representatives are now heard in the International Congresses held in Europe and America; education is spreading; many “run to and fro,” and knowledge is being increased.

It cannot be denied that the time is also one of special peril. Former beliefs are losing their hold; former restraints are being removed; respect for authority is being replaced in some by an arrogance which neither fears God nor regards man. There is great danger lest old virtues should disappear, and new vices prove a fresh curse to the country.

The weal or woe of India depends largely upon her educated sons: they are becoming more and more the leaders of the people. Let them seek to combine the excellences of East and West, avoiding whatever is reprehensible in either. Let their chief object in life be the glory of God and good of their country. Thus will they secure to themselves the greatest amount of happiness here and

here after, while they will prove a blessing to generations yet unborn.

And let there be no delay. Join at once the noble band already in the field.

Arise! for the day is passing,
 And you lie dreaming on;
 Your brothers are cased in armour,
 And forth to the fight are gone!
 A place in the ranks awaits you;
 Each man has some part to play;
 The Past and the Future are nothing
 In the face of stern To-day.

Arise from the dreams of the Future
 Of gaining some hard-fought field,
 Of storming some airy fortress,
 Or bidding some giant yield;
 Your future has deeds of glory,
 Of honour, (God grant it may!)
 But your arm will be never stronger,
 Or needed as *now*—To-day.

Arise! if the Past detain you,
 Her sunshines and storms forget;
 No chains so unworthy to hold you;
 As those of a vain regret;
 Sad or bright, she is lifeless ever;
 Cast her phantom arms away,
 Nor look back, save to learn the lesson
 Of a nobler strife To-day.

Arise! for the day is passing!
 The sound that you scarcely hear,
 Is the enemy marching to battle!
 Rise! Rise! for the foe is near!
 Stay not to sharpen your weapons,
 Or the hour will strike at last,
 When, from dreams of coming battle,
 You may wake to find it past.

A. A. Procter.

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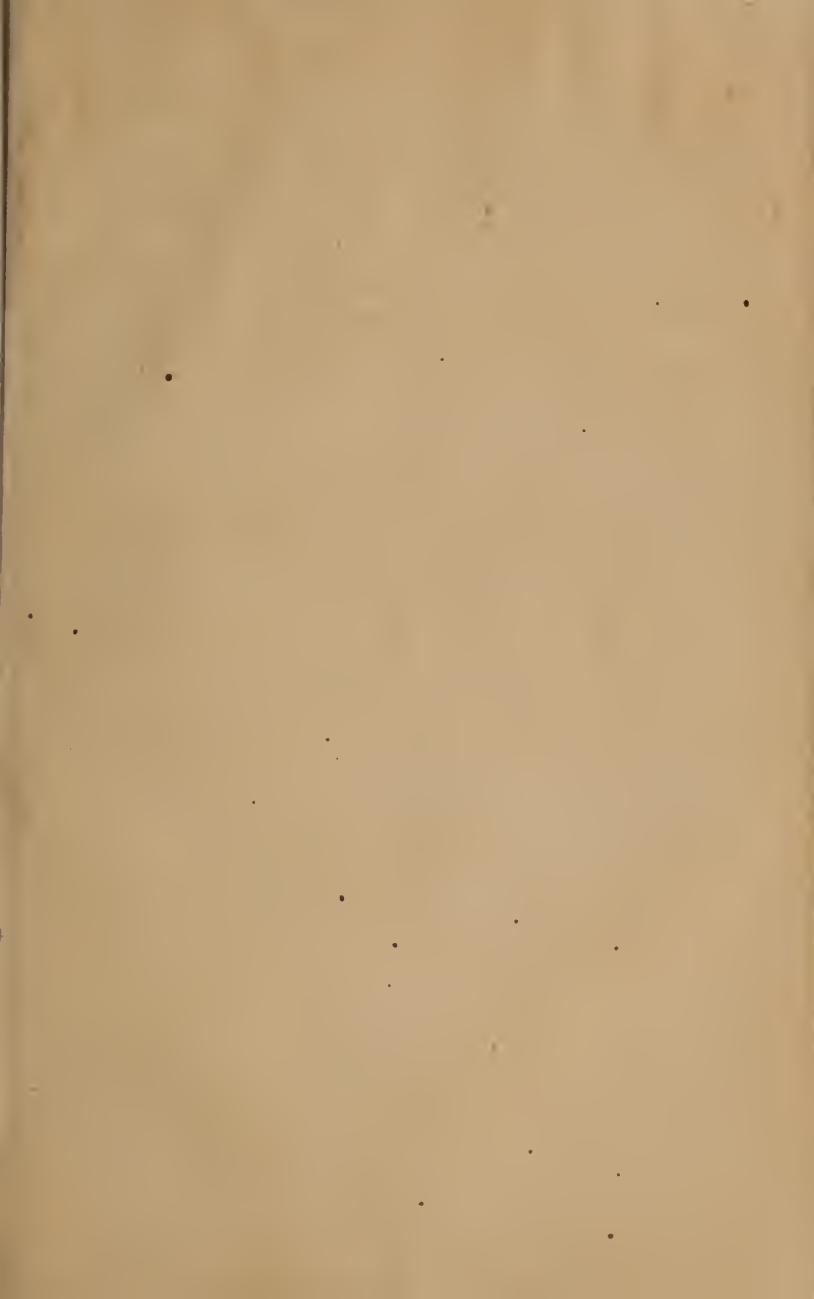
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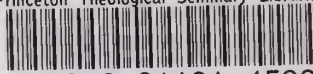
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